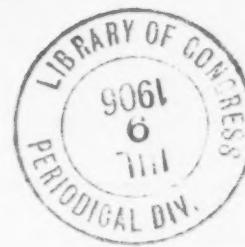


Colored American Magazine

MAY, 1906



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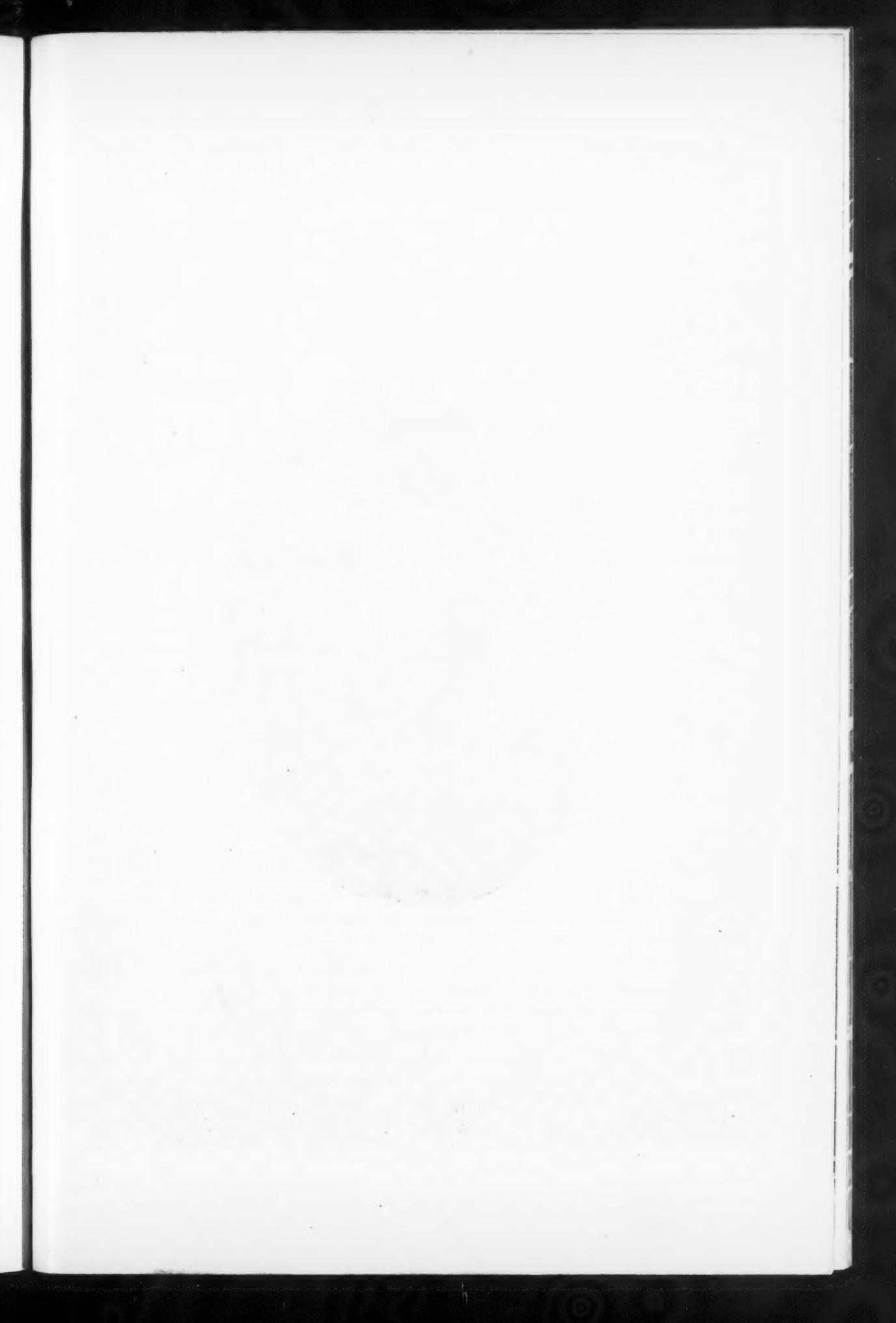
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MRS. JOSEPHINE SILONE YATES.

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NO. 5

Education and Genetic Psychology

By JOSEPHINE SILONE YATES, A. M.,

Department of English, Lincoln Institute; President National Association of Colored Women

COMENIUS was one of the first of the great educational reformers to introduce the fundamental idea embodied in genetic psychology—the adaptation of education to the various stages of individual development—as a working principle in the science, art, and philosophy of education; and from his day to the present, with its multiplicity of experiments in child study and kindred subjects, educational forces, because of this vital impulse, communicated, or set in motion, by Comenius, have moved in more and more natural channels than in previous periods.

Genetic psychology, defined by one authority as "that natural mode of developing facts and principles, the inception, growth and maturity of thought, feeling and will—by the study of one's self or by introspection or experimentation," would, if carried forward indefinitely, constitute a history of thought,—of its growth and development; and thus in the highest sense would become "the study of studies, the philosophy of philosophy."

Child-study, one of the divisions of genetic psychology, has already brought

to light numerous facts that have an important bearing upon the processes of education; has led to mature study in other forms, and in such manner that one study has reacted upon the other, until the whole leaven has been lightened, and spiritual law in the natural world has become manifest from the lowest forms of plant and animal life, to its culmination in man, the highest order of the animal kingdom. It is also demonstrated that with all lower orders contributing to the growth and development of this highest order, it is at the same time positive, that any neglect or infringement of law by members of higher orders is followed by corresponding evil results to all; and, as an inevitable sequence, the world to-day is, in its points of excellence or of deformity, but an expression of the use and abuse of divine law. No more forcible illustration of this principle is needed than is afforded by the wonderful results that have been obtained by Mr. Luther Burbank, naturalist, in his long series of experiments upon desert plant and animal life; or than is afforded at each agricultural and animal experiment sta-

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tion. The education of humanity is then, practically, within its own hands; and the immediate object to be sought by each parent, by each educator, in securing instruction for the child is the best possible environment; this found, heredity eventually will take care of itself.

Such environment presupposes a place where the child's physical, mental, moral and spiritual powers may have complete development—a place where the beautiful link between nature and child not only will remain unbroken, but where from day to day, from stage to stage, the entire chain is purified, strengthened and ennobled through the intimate relations of color, form, size, distance, direction, number, etc., with which he is daily and hourly associated.

This was Froebel's idea in his wonderful evolution of the kindergarten theory and system. A system which he devised and intended, not alone for the period of infancy and youth, but also for each succeeding stage of development; therefore, to this system we may look for many of the basic principles of genetic psychology. Froebel's master mind here reveals to us the psychology of play in education, and the value of play as an educative force; the value of expression through the kindergarten gifts; through language; and later by means of drawing, clay modeling, writing, etc.

As an educational reformer, Froebel has indicated what the best possible environments of the home, the school and the playground should be to produce the best possible results; and today the interior and exterior decorations of home and school are the result of a

keener and better insight into the needs of humanity from the standpoint of nature, as well as of art, through application of the many lessons of truth, beauty, and goodness which may be drawn from the admonitions of that great educational reformer who said, "Come, let us live with our children."

All educators freely admit that in bringing the child into right relations with his environment, we are dealing with factors so complex that, of necessity, there will be the most diverse and conflicting opinions as to the correct course to pursue. At the same time, all agree that the child in some practical way must be prepared to take his individual part in life, i. e., he must be brought into proper relation to his environment. Also, most educators agree that the child comes into the world with his heritage of instincts and tendencies; and that when he reaches the schoolroom he is already in the process of adjusting himself to his environment, or, to the world in which he lives, moves and has his being.

Here, then, is to be found the concrete end of the problem, the tangible entity. Here is the place for the application of genetic psychology, or, that which Tichenor terms "an attempt to trace the development of the mind, the growing complexity of mental processes, and perhaps to parallel it with the fully formed mind of the animal or the savage, or to correlate it with the increasing complexity of the bodily functions during the same stage of life."

Here, again, despite the tendency to condemn the present as the era of "brass instrument psychology," one

readily sees the value of such tests as those made by Dr. Porter on over 33,000 school children, which led him to the conclusion that there is a genetic or physical reason for precocity, and for dullness; and that precocious children are stronger than the average or typical child of the same age.

Similarly, Dr. Holmes, of Chicago, has found that from fifteen to twenty per cent. of school children have defective hearing; while still a larger per cent. have defective eyesight. It goes without saying that such defects handicap and hinder mental growth. Their very prevalence, then, should suggest methods of dealing with "backward school children."

Until quite recently, it will be admitted, no special attention has been given the matter of instructing this large number of children, found especially in elementary schools, who, not strictly imbecile, are yet apparently so deficient that they cannot well be taught in ordinary classes.

"The Batavia Plan" is a step in the right direction, and other movements equally practical, undoubtedly, in the near future will become part of the working science, art and philosophy of education.

Germany, the Scandinavian countries, England, Switzerland and America, gradually are making provision for this class of children; and it is in these countries that the subject, "Child Study," has been longest and most intelligently pursued.

The Forest School experiments in the cities of Germany have proved highly successful; although maintained chiefly

by philanthropists, the municipalities have also contributed largely to the "forest fund." Buildings have been erected in the pine forests and there hundreds of children between the ages of six and fourteen, all weakly and in need of fresh air, are taught; the girls to raise flowers and vegetables; the boys in tilling the soil and in building. The kitchen arrangements, in charge of a Red Cross nurse, allow each child one litre of pure milk per day, and, in addition, wholesome and simple food is furnished at the four daily meals. The influence of Froebel may be seen throughout the entire movement.

Similar steps toward forest schools in the United States are being fostered in Pennsylvania and Iowa; while the extensive pine forests of the South and of the Northwest furnish valuable areas for this line of work and suggest a happy solution of various perplexing social problems.

The emphasis placed on the value of industrial and manual training schools indicates another practical result of child study; of genetic psychology in all of its parts, as applied to the science and art of education; and more and more does it become evident that the fundamental purpose of the home and of the school is to introduce the child to the constructive, the productive and other social activities of his environment; all of which to be practical must be based upon a genetic interpretation of facts. Here one finds the individual child, rather than the mass, class or group. Here the real teacher establishes the close relation existing between modern biological study and

the genetic conception of education. The child, "a psycho-physical organism, unstable, immature, irregular in development, variable as to periods of growth and as to the growth of various parts and organs," must be correlated with his environment, and therefore the processes of education must be adjusted to this sensitive organism and made to harmonize with these various periods, for "nature, inexorable in her laws, works by times and reasons or not at all," will not be driven, or, if so, produces an idiot, a weakling or an anarchist.

Manifestly this complex organism called "child" should not be entrusted, certainly not in the early stages of its growth, to the "quack educator," the inexperienced teacher, the young or the old person ignorant of the laws of physical, mental and moral development; yet, into the profession of teaching as into no other line of work,

"Fools rush in where angels fear to tread."

It requires no special demonstration to prove that the teacher must have accurate knowledge of the laws of learning and of mental growth, i. e., of the mind of the child at work—how the mind develops in relation to the physical development of the various stages. It is well, therefore, that, as never before in the history of education, the principle involved in another of Pope's oft-quoted lines, "The proper study of mankind is man," is receiving so much careful, well directed attention from the most eminent educators of to-day; and even if the "tape-line," "brass rod" psychology of the age seems carried to the extreme, it yet remains a fact, that

every science, in order to lay legitimate claim to the name, must rest upon sufficient data; and during the process of securing it, there cannot be too close observation of all the conditions, classes and forces included within a liberal knowledge of the subject from both inductive and deductive points of view.

Proceeding along this line of argument in the application of genetic psychology to the active daily work of the school, the following summary of principles as embodied in the systems of leading educators, and as touched upon in the foregoing article, may be of some help to the parent or teacher who desires to bring the daily work with young minds into harmony with the growth and development of the average child during various stages:

I.—The child, the undeveloped man, is the embodiment of nature's best elements; and for the maintenance and advancement of this complete being, the universe with its system of animate and inanimate objects has been designed and planned.

II.—In the operation of this plan each order of beings is nourished and sustained by the order immediately below it, and thus of necessity follows the law of "natural selection."

III.—So strong is the connection that exists among these orders in matters of growth, development and perfection, that infringement or neglect of this law results in defective organism; while on the other hand, intelligent obedience of this same law brings to all concerned the happiest results.

IV.—The connection between the growth or education of the child and the forces that occasion and nourish this growth is an expression of natural law and suggests the necessity of the best possible environments for the child

during this growth and development.

V.—The child's individual self, or, ego, must be brought into intimate and harmonious relations with this environment through the manifold relations established by sense-perceptions.

VI.—Adequate language to express these relations, step by step, must be built up within the child, and not so much as a result of the text book, as from its own observation and experimentation under judicious guidance.

VII.—As the child is a creative being he should be encouraged to make his own books as a result of his observations and experiments, in lieu of depending so largely upon the thoughts of others, thus becoming a mere copyist.

VIII.—Finally, as nature works in accordance with the various stages of life, all education should be adapted: First, to the Presentative or Object Period; second, to the Representative, or, Symbolic Period; third, to the Elaborative, or, Rational Period.

Cole and Johnson Abroad

ROBERT (BOB) COLE and J. Rosamond Johnson, music writers and composers, are now in London, where they are playing at one of the leading amusement houses on the continent. It will be recalled that these gentlemen made a trip to Europe last year, and while there appeared in London, where they created an impression upon the theatre-going public. Just at the time of their visit most of the social leaders of London were away in the mountains of Scotland or in Paris, and were denied the pleasure of listening to the wierd songs that Cole and Johnson sing. At the earnest suggestion of their London managers they return this year in order to give high London the opportunity to crown them.

Within a very few months we shall have no member of the firm of Cole and Johnson with us. James W. Johnson

will soon be turning towards his duties at Puerto Cabello. However, the London visitors will return during the early Summer, and settle down to work upon their play, which will be put on the stage during next season. The play, the plot of which is from the brain of Mr. Cole, is said to be far in advance of anything yet attempted by Afro-American playwrights, although "Abyssinia" is itself quite an effort. These gentlemen have given a great deal of time to the writing of it, and will no doubt greatly miss the assistance of Mr. J. W. Johnson. Then, there is new music to be written, and a troupe to be gotten together.

They will indeed have their hands full, but their friends, who are a nation of people, have confidence in their ability to accomplish whatever they may undertake.

The Slave Trade in Portuguese Africa

BY HENRY W. NEVINSON

JUST a year ago I was starting for my walk of 300 miles across the Cuanza River and through the Hungry Country of Angola, the Portuguese territory in Central Africa, south of the Congo State. I had already come up from the West Coast by a roundabout route to the district of Bihé, and there I joined the path which has for centuries been one of the chief trade roads into the interior. It is merely a track, in most places so narrow that you have to walk like a native, putting one foot exactly in front of the other, but it leads in almost a direct line from the sea near Benguela across the thirsty mountain belt, through the pleasant valley of Bailundu, over the wet plateau of Bouro-Bouru across the Cuanza, full of hippos, through the Hungry Country, and the high watershed where the tributaries of the Congo and the Zambesi flow down on either side, across the soaking Luvali flats, past Livingston's Lake Dilolo, through Nanakandundu, the home of the great Queen, into Congo territory, to the copper ranges of Katanga, and so to the lakes and away to the eastern sea. And this little track, which turns and twists to avoid every tree stump and tuft of grass, has from time immemorial been one of the great slave routes of the world.

It is so still. As I entered the Hungry Country I found slave shackles hanging on almost every bush. They are the wooden fetters with which the

hands or feet of the slaves are tied at night, or with which slaves are linked together on the march. On reaching the Cuanza the shackles are often knocked off, because the slaves begin to despair of escape with that long stretch of Hungry Country behind them; but I have found shackles on the path from end to end, even right down to the coast, and the other day I had a letter from an Englishman I knew west of the Cuanza, saying: "Since you left the traffic has increased and is more open. The slaves are now going to the coast tied up, or rather tied together, in a continuous line." The path through the Hungry Country is strewn with bones and skulls, and I found there the fresh bodies of slaves, some murdered, some left to starve, because through fever or fatigue they had been unable to keep up with the party on the march, and in going through the Hungry Country no one waits.

In most cases the slaves are originally obtained by natives, who buy them on some charge of witchcraft, or for debt, or for drink. Sometimes they are kidnapped, or captured in raids. Sometimes they are mere plunder of Portuguese traders. They are brought to the so-called "emigration agents," who are established at various points in the country under Portuguese regulations, and are forwarded by them to the coast, where they are received by other agents, chiefly at Benguela, but also at Novo

Redondo and Loanda. The prices naturally vary according to the slave's health and capacity. I have known a woman who was taken from her husband and three children far in the interior, bought for twenty cartridges and sold in Benguela for about £18. In the district of Bihé, which is some 300 miles from the coast, an ox, a load of rubber (say 66 pounds) and a young slave are regarded as about equal value—say £7. But in Benguela, as nearly as I could estimate, the average price given for emigration slaves is £16, though I have known a man give as much as £25 there for a really nice looking girl. She, however, was not required for emigration.

Large numbers of the slaves are kept to work the plantations on the mainland or other industries along the shore. But I wish now to speak only of the export trade to the Portuguese islands of San Thomé and Principe in the Gulf of Guinea. The slaves are conveyed on the ordinary passenger steamers, which run about once a fortnight. A day or two before the steamer starts they are collected in a public building before a Portuguese official called the Curador. They are asked whether they are willing to labor on the island for five years. Not the slightest attention is paid to their answer. A tin disk with a number and a tin cylinder containing a paper with particulars as to their names, &c., are hung around their necks, and having entered the office as slaves, they go out as "contracted laborers." This is the process which the Portuguese call "redemption." It is a most lucrative process for all concerned, except, of

course, for the slaves, who are only the merchandise.

They are next taken on board in lighters and herded forward. There were 272 on the ship by which I came last June, not counting babies, which perhaps numbered fifty. The average during the last few years has been a little under 4,000 a year, but it is now rising, owing to the perpetual demand of the planters for more and more labor. After about a week's journey the slaves are landed on San Thomé—Okalunga, or the Island of Hell, as they call it—and they are distributed among the planters who have requisitioned the "Emigration Committee" for them. The planters pay from £26 to £30 for a grown slave delivered in good condition.

It is almost entirely for the cultivation of cocoa that the slaves are required; for the two islands, being close under the equator and nearly always veiled in mist and dripping with moisture, are as good for cocoa as they are deadly for human life, and the cocoa trade is now of great and increasing value. I believe it amounts to about £1,000,000 a year. And the value of the slaves is consequently so great that I think their masters try in most cases to keep them alive. Yet, as our Consul, Mr. Nightingale, said in his last published report, the death rate, where we can check it, is enormous. Among the slaves of Principe one in five dies every year, and where I have been able to test the rate on San Thomé, it is almost equally high.

At the end of the five years the survivors are called up in batches of about fifty before the Curador, and are in-

formed that their contract has been renewed for another term of five years. They never go back. I have sought in vain for a single case in which a slave from Angola has been returned to his home. A very few escape over sea in canoes. A few hundreds, especially on Principe, have escaped to the forests and are living there like wild beasts. From time to time the planters institute drives or battues and shoot them off. It was described to me as fine sport.

Since I published the account of my journey in Harper's Magazine one of the great American cocoa manufacturers has written to me to say that in consequence of my articles he has stopped the importation of San Thomé cocoa. I think it likely that other great manufacturers will follow his example, and if they act together and give their reasons this may have some effect upon the Portuguese heart.

But as a nation we have the right to

interfere. In 1830 we paid Portugal £300,000 to stop her slave trade. By the Berlin and Brussels Acts of only twenty-one and sixteen years ago, Portugal bound herself, in common with us, to put down the slave trade from the Congo Basin and Central Africa generally. We have also the right of common humanity, which we have always claimed. I go about the world a good deal, and I know only too well how much of her reputation for humanity and justice England has lost in the last ten years. Last year I despaired of any appeal to such qualities among us. But it does seem now as though we were going to wash our own hands and make a fresh start. When our hands are clean again at last, we can enforce such representations upon Portugal as she dare not resist. Or if she resists, I suppose we are still strong enough at sea to send a cruiser to arrest one of these legalized slave ships on its course and bring the abomination to an end.



A Case of Measure for Measure

By GERTRUDE DORSEY BROWN

CHAPTER III. (Continued)

Charley Gale

THE billiard room of the club was fast filling up with its usual patrons, the balls were rolling merrily, and through the haze of smoke from the dozen pipes, the white shirt fronts and the sparkle of costly gems, bespoke the presence of wealth and even extravagance.

At small tables in another room, men were seated playing cards and sipping wines from tiny glasses, while white aproned waiters moved softly about refilling glasses or removing empty ones to side tables.

"Queer thing, about that avenue affair," remarked an elderly man to a group of smokers sitting apart by one of the large windows.

"Yes, very queer. First time any nigger escaped the hemp who ventured on the avenue," replied a manly looking youth.

"Where do the police think he has gone?" inquired a third.

"Haven't heard, but I am strongly inclined to a belief that the police know as little about that fellow as that fellow does about the crime," continued the elderly gentleman. "Fact is, gentlemen, that fellow Gale came here from Boston two years ago with my wife's sister and I saw much of him. He made himself useful around my law office and I observed him carefully, and

in my opinion he is not the sort of Negro to commit such a crime."

"The sort, did you say?" questioned the youth.

"Yes, sir, I repeat, Charles Gale is not that sort of Negro, or I am no judge of men," replied the first speaker.

"This is a question of niggers and not of men," blurted out the other, as he elevated his feet to a position on the window sill several degrees higher than the yellow fuz on his upper lip which he fondly hoped might some day be dignified by the name of mustache. "Take him at his best and, as my friend, Mr. Dixon, says, he is ONE sort, and that is a very BAD sort, a DAMNED bad sort. How any man can speak of niggers as MEN,—well, it puzzles me."

"When you become a man, my boy, you will put away childish things and possibly learn several things which now in your immature state appear as mysteries;" and while the chuckle was still going around Judge King summoned a clerk and ordered for himself and a half dozen gentlemen suppers in a private dining room.

Percival Smith stared stupidly after the retiring party and savagely brushed his upper lip as he realized that his opinions had been so lightly regarded—in fact had been ridiculed.

Once inside the cozy little apartment the conversation was again resumed, nor was it a one-sided argument, for

several of the men held views very similar to those of Smith, although they respected the judge and regarded him as a man who knew whereof he spoke.

"I'll admit, gentlemen," said their host, "I am one of those tender creatures who infest every decent community, with a certain amount of God-given conscience, and I am not ashamed to again repeat my conviction that that boy Gale had no hand in the avenue crime, and his disappearance is a matter which your own common sense tells you was deuced timely. He knows how men accused as he is are dealt with, and doubtless had some objections to Manila hemp as a neck ornament. But we won't discuss this any further, especially as these are colored men who are waiting on us; here comes one now."

"Why that's only Dummy," laughed one of the men. "Haven't you heard, Judge, of our latest acquisition? Then hear of the annexation of Dummy to the working force of Ocean View Club. Like Jonah's gourd, he sprung up in the night and was fully equipped with references which installed him chief tabber of the juices before morning."

"When did it happen?" asked the Judge.

"Oh, 'bout a week ago. We fellows were sitting around a jinny in the card room when Thomas came in and told us we were missing something by not being in the office to witness the moving pictures up-to-date. Young Howard naturally connected moving pictures with women and butterfly dances, and before Thomas could explain, half the boys were on their way to the office. Then Thomas tells how a young darky

mute is trying to get himself engaged as a waiter at the bar, and by the time he has finished his antics, in comes the gang bringing Dummy along, and Dummy is here to stay. Knows every juice and its combinations, knows how to keep his eyes open and his mouth shut, and now a fellow can have as private a talk as he wishes and get properly served at the same time, without danger of hearing his remarks parroted about among the fellows who shine his shoes and pour his coffee," and the speaker sized up the "acquisition" with an approving eye.

Judge King, from his position at the table, commanded a side view of the young colored man as he stood at the side board deftly arranging glasses and sorting liquors, and although the man was of ordinary build and stature, he yet had the unmistakable mein of one who dignified any office he might chose to hold.

An hour spent at the table, another at bridge, and the frown on the Judge's face relaxed and a new light dawned in his face. "Here, Joseph, get me a mint julep, and tell Dummy to fix it up. No, keep the change, only let Dummy fix it for me," and when the julep arrived and had been duly quaffed by the best authority on juleps, as well as criminal law, in the state, W. J. King, a peculiar smile on his face, took his hat and stick from the attendant and bade the company good night.

As he neared his beautiful residence, in the up-town fashionable district, he saw a cab driving away and three women were disappearing into the hall. "More company, I'll be bound," and

the laughter that greeted him as he entered his drawing room, at least satisfied him that here were women enough to furnish ten houses of that size with noise and gaiety galore.

"O, papa, isn't it just too funny? Agnes and Nelly have just come, and please look at Agnes. Isn't she great? Just listen: You know she has a maid that is the envy of us all, and she got her all fixed up for our ball for to-morrow night, and she looked so comical that she kept the stuff on and came over with Nell as Nell's maid. They've had all kinds of larks and I'm sure Agnes will make the hit of the ball."

Miss Julia King enjoyed the joke and was so excited over it that she mixed her pronouns indiscriminately and the Judge was at a loss to know whether Agnes or the maid or both were involved in the disguise and the consequent lark. It was not until the clock struck twelve that Julia was reminded that her guests must be tired, and showed them to their rooms.

"Now, Ora, for goodness sake stay close while I am disguising in this fashion. If you hadn't hit upon that plan of passing me off for a maid we never could have made that 7:50 train, but now that we are here, I don't mind you taking hold at once and getting this stain off my face, for I must look decent when I go down to breakfast."

The lemons, hot water and liquid of potassa with which the skin was gently massaged finally worked the desired results and Miss Hein fell asleep at two o'clock, while Ora Marshall sat by the dressing table reading from several papers the account of the dastardly crime, and the

unsuccessful search for the "brutal Negro, Charley Gale," who committed the crime.

"Charley Gale is innocent; of this I am **sure**, but poor boy, I fear he has made a mistake by showing these white people that he has working machinery in full operation in his head as well as his hands." Was it while visiting in Alabama Hall, or was it while domiciled at proud old Burton Chapter, that she had heard some one singing these words to the tune of the *Marseillaise*:

"It is the march of education
That leads in triumph o'er the land,
That makes the glories of a nation
By training heart and head and hand."

Very likely she had heard it both places, but the campus opposite Burton Chapter was the one spot where, in their Senior robes, she and Charley Gale had exchanged the vows of heart, head and hand with another meaning and with other thoughts than those now occupying her mind. She turned the electric button with a click and sought the comfort and rest she so much needed.

CHAPTER IV.

In the Snuggery

Breakfast over, the Judge took his newspaper and retired to a certain corner of the back veranda, which from long association had become known as the Snuggery, and here he smoked and read and dozed.

From time to time a servant passed the retreat or a guest wandered by in an aimless way that guests have of roaming about the house and grounds. Once only did Mr. King fear intrusion, and that was when Julia and Tom, on their

way to the tennis court, brought a crowd of girls directly to the spot where he was pretending to sleep, and in mock gravity his daughter's voice warned the giggling girls, on pain of banishment, to make no noise, for "behold this is the sanctum sanctorum of my beloved father."

"It used to be the spanktum spanktorum of your beloved brother," Tom replied irrelevantly, at which the Judge stirred uneasily and the girls laughed outright. When the laughing had died away to what the Judge supposed a safe distance, he very cautiously opened his eyes and reached for his pipe.

"Excuse the intrusion, Mr. King, but here is a message for you which is of the utmost importance, and which I promised to deliver at once."

William King looked at the colored girl who stood before him and then laughingly remarked, "By Jove, if you are a Navajo I don't recognize you, and if you ain't a Navajo I don't know you, and so, in any event you have the better of yours obediently."

"I am Miss Hein's maid, Ora Marshall, and my errand certainly concerns you quite as much as my presence bewilders you," and this time the note was taken from her hand and hastily read:

"Can you arrange to meet me at once—PRIVATELY—on very important business?—M. J." And at the bottom of the sheet a postscript was attached: "Should you have any difficulty in determining my identity, bearer of this note is instructed to enlighten you."

"Surely a day of mystery, for M. J. might mean a score of things, in fact anything from Mary Jane to Meandering Jack, but to neither of them do I owe allegiance, and I'll have to ask for that enlightenment which you are instructed to give." Very shrewdly the old gentleman regarded the girl and no expression of her face escaped him.

"You said, Mr. King, that M. J. might mean a score of things," and leaning over the taborette so that no word could be overheard by a chance listener, she whispered, "Might it not mean 'Mint Julep?'"

(TO BE CONTINUED.)

KEEP THE DATE BEFORE YOU

THE NATIONAL NEGRO BUSINESS LEAGUE will meet in Atlanta Ga., August 29, 30 and 31st, and remember that if you have not a local business league in your community that you should at once proceed

to organize one, and make it active in getting the people interested in business. Put yourself in communication with the undersigned.

FRED. R. MOORE,
4 Cedar street, N. Y.

State Agricultural and Mechanical College

By CHARLES H. MOORE

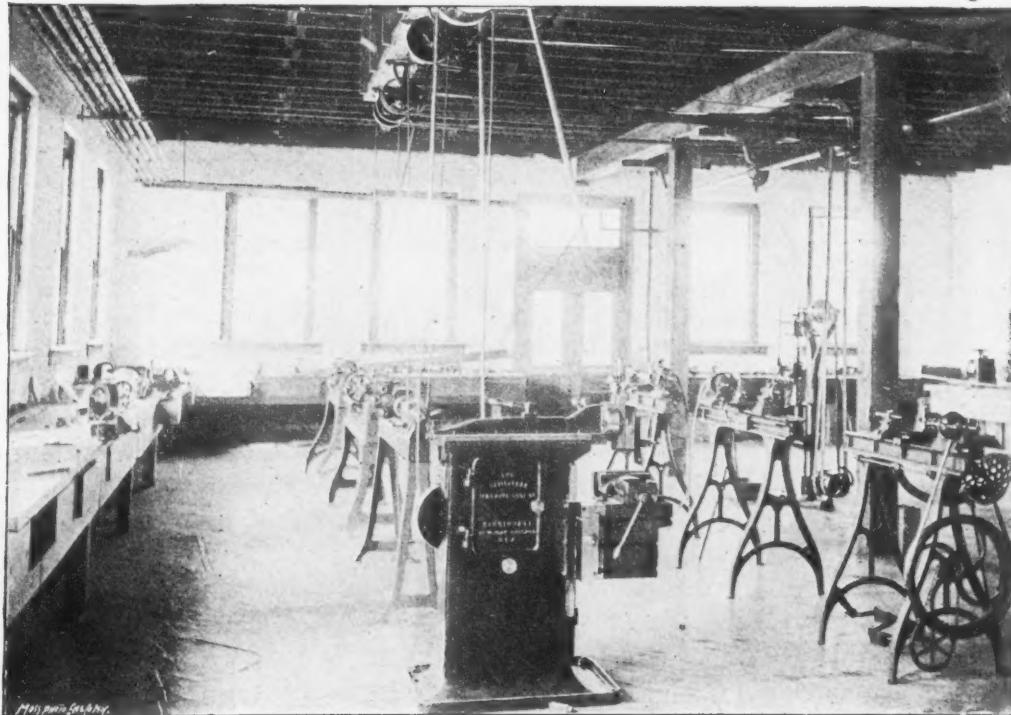
Greensboro, N. C.

POSSIBLY the most important and potential work which the State of North Carolina is doing for the future of its colored citizens and the conversion of this element into a strong and active factor in the development and expansion of the varied industries of the state, is the excellent and practical training which is given to the colored youths by the Agricultural and Mechanical College located at Greensboro, North Carolina.

This college was established by an

act of the General Assembly of North Carolina, ratified March 6th, 1891, and is maintained by appropriations received from the Federal and State Governments.

The management and control of the institution and the care and preservation of all its property is vested in a Board of Trustees, consisting of fifteen members, one from each Congressional District and five at large, who are elected by the Legislature for a term of six years.

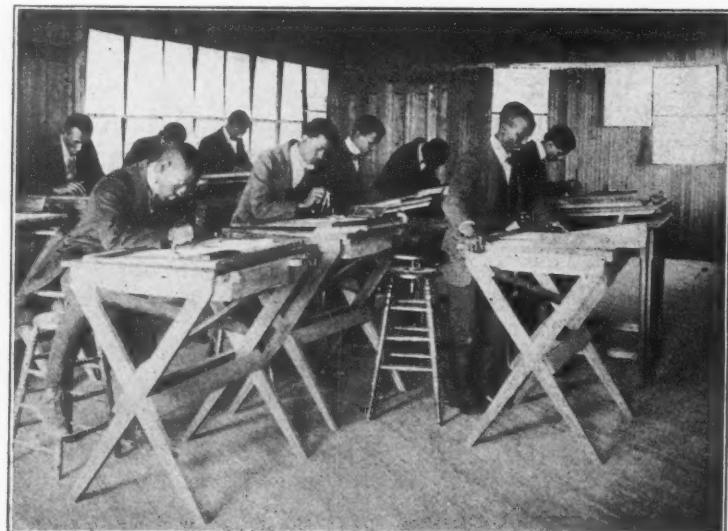


MACHINE SHOP.

The Trustees, by the act of the General Assembly, have power to prescribe rules for the management and preservation of good order and morals at the college; to elect the President, instructors and as many other officers and servants as they shall deem necessary; have charge of the disbursement of the funds and have general and entire supervision of the establishment and maintenance of the college.

its location. Situated upon a most desirable site of twenty-five acres, the gift of the city, together with \$8,000 to be used in the construction of the Main Building, the state has erected a splendid plant and equipped it with every facility for the mental and industrial training of its colored youths.

Furthermore, there is probably no other city in the state where the relations between the races are more friendly



CLASS IN ARCHITECTURAL DRAWING.

After the act was passed establishing the college, it was turned adrift by the Legislature upon the state as an orphan, with the understanding that whatever town made the most substantial and acceptable bid should have it. After a very stubborn contest with four or five other competitors, Greensboro finally won out. It was very fortunate for our people that this school was located in this, the prosperous and growing city. Its history has justified the wisdom of

and the kindly feelings towards Negro education obtain as on the part of the generous-minded white people of Greensboro. This spirit can be more fully understood and appreciated when it is stated that when the question of voting upon subscribing \$11,000 to secure this school arose, only one man voted against it. The people of Greensboro, therefore, and in fact of the whole state, have just pride in the A. and M. College because it is giving the sort of instruction

and training that make for the intellectual and material welfare of the Negro and the state.

For the information of the uninformed, we will attempt to give a description of the plant, its work and some of the results since its establishment. The college has four modern brick buildings besides two barns, a dairy and a few other smaller houses.

The Main Building, a large brick structure with granite trimmings, four stories in height, is used for offices, class rooms, laboratories, and in part for dormitory purposes, is one of the finest school edifices in North Carolina and cost about \$25,000. This building was completed in 1893 and the school opened in the Fall of that year with seven students.

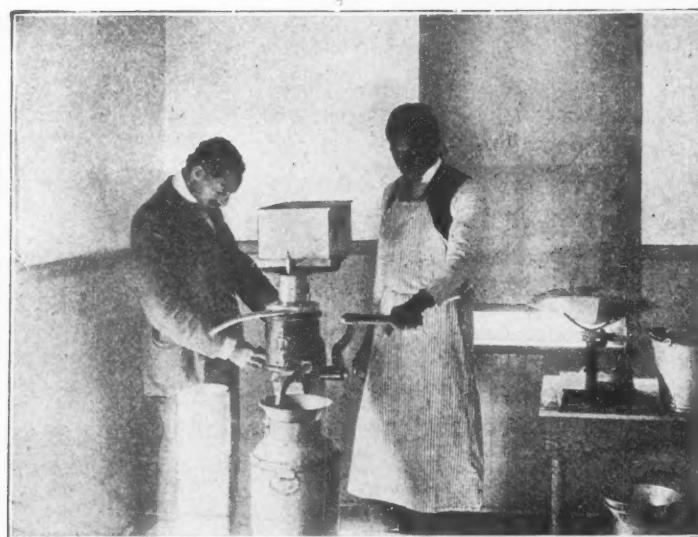
In the following year a large brick dormitory costing \$6,000 was erected. There is a new dormitory now in the course of erection which will probably

cost not less than \$10,000 when completed. These buildings are conveniently appointed in every respect, being furnished with steam heat, electric lights and bath rooms.

In the Summer of 1895 the Mechanical Building, a large two-story brick structure 38 x 119, with basement, was erected at a cost of \$9,000. This building, by the expenditure of about \$8,000, has been supplied with probably the finest and most modern equipments of any school in the state. In this building instruction is given in the following trades: Blacksmithing and general repairing, horse-shoeing, tinsmithing, broom-making, wood-turning, brick-laying and plastering, wheelwrighting, painting, machinist work, heating, plumbing and gas fitting. The young men in the carpenter shops find plenty to do. It is run from a commercial point of view to accomplish a three fold purpose, namely, to furnish



THE MECHANICAL BUILDING.



MILK SEPARATING.

revenue for the college, give employment to needy and deserving students and to supplement by practical work the theoretical instruction of the class room. Therefore they can make anything from a small model to a large house to live in. The Agricultural Department also has the same three-fold aim in view.

There are two barns built especially for dairy cattle. One is a large and commodious structure, the basement of which is used for the cows and horses and the second floor for feed rooms and farm machinery; the other barn for theoretical and experimental purposes.

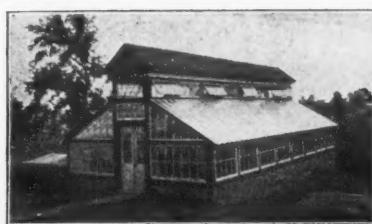
The dairy is a two story brick building; on the first story of which are the separating and buttermaking rooms and on the second floor a dairy, laboratory and offices. In this building are found the most improved separators, butter-workers, churning refrigerators, Babcock test machine and other milk testing apparatus. The college has a herd of

about 50 cows of improved stock, such as the Jerseys and Holstein. The students therefore have ample conveniences for studying, not only the theoretical principles pertaining to dairying but also the opportunity to put them into practice. As a result the demand by the public for the milk and butter which are regarded as among the best on the market, is greater than the supply.

Not far from the college grounds is the farm consisting of about 125 acres. It is well stocked and equipped with the most improved farm machinery and labor saving devices. Upon this are



POTTING PLANTS.



GREEN HOUSE.

raised corn, wheat and potatoes, while vegetables are grown to such an extent as the market demands.

There are three green houses. One for forcing a variety of flowers such as roses, hyacinths, ferns, narcissus, palm and other rare plants; and another for forcing carnations for market, and a third for forcing early vegetables.

The piggery is well equipped and modern. It is stocked with pure bred and high grade Berkshires and Poland-China hogs.

The foregoing is a description of the

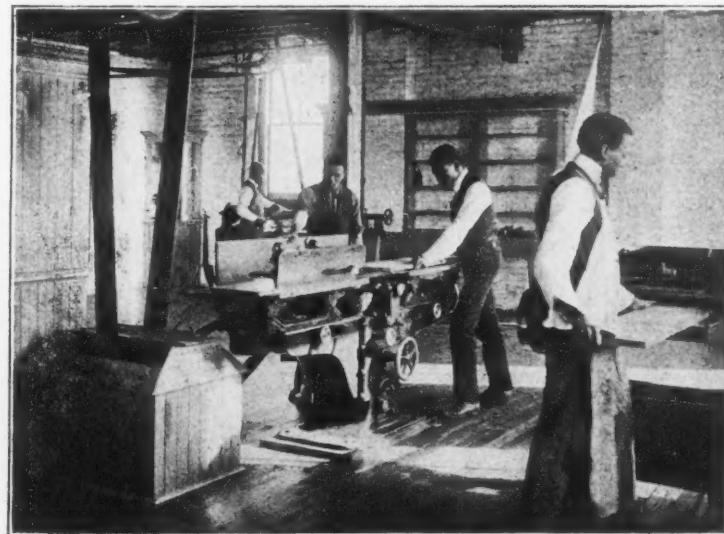
plant of the college. Now, what is its object and aim?

First:—This college is distinct and unique in this respect, that it is the only school of its kind for the colored youth that conforms closely to the Morrill Act by giving instruction in theoretical and practical agriculture, the mechanic arts and such branches as relate thereto.

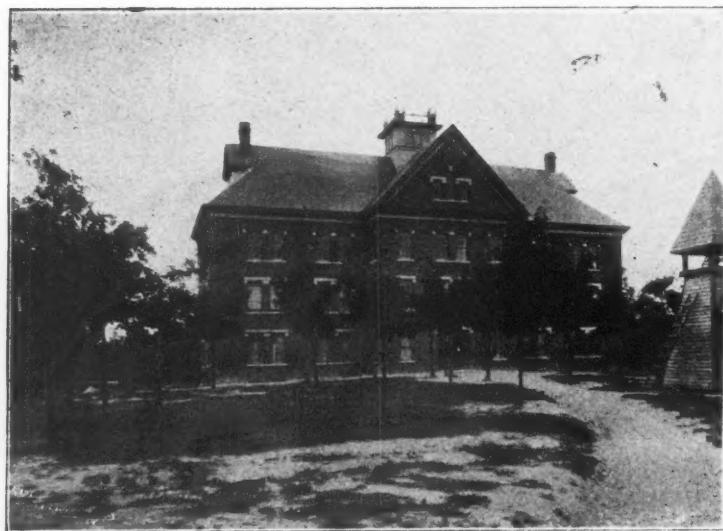
Second:—It is the only school that confines its instruction to young men.

There are two parallel courses of study covering a period of four years. The Agricultural, leading to the degree of Bachelor of Agriculture; the Mechanical, leading to the degree of Bachelor of Science.

For the prosecution of its work the college maintains five important departments, each presided over by a specialist and the faculty represent some of the most prominent schools of the country.



POWER WOOD SHOP.



NORTH DORMITORY.

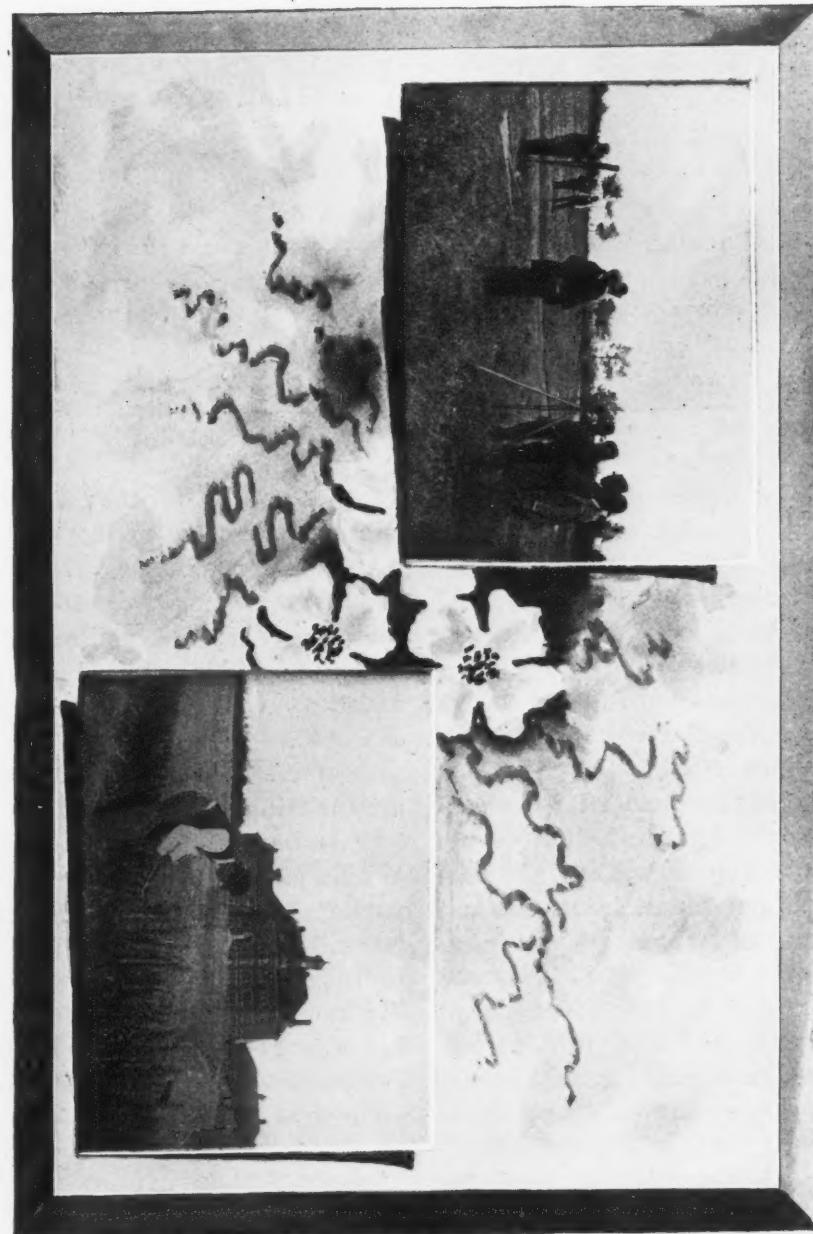
The faculty and officers are as follows:—James B. Dudley, A.M. LL.D., President; John H. Bluford, B. S., Agriculture and Chemistry; Adam Watson, B. S., Mechanical Drawing and Architecture; J. W. Landreth, Department of Industries; Charles H. Moore, A. B., English; P. E. Robinson, B. Agr., Assistant in Agriculture and Chemistry; C. D. Robinson, Assistant in Mathematics and Drawing; W. F. Robinson, B. Agr., Florist and Assistant in Horticulture; S. P. Sebastian, Assistant in English; W. N. Nelson, A. B., Carpentry. Then there are instructors in Bricklaying, Tinsmithing, Blacksmithing, etc. J. I. Foust, is chairman of the Board of Trustees; S. A. Kerr, Secretary and Treasurer.

While this school is somewhat young when compared with other schools of its kind and its enrollment not so large, yet we believe a larger percentage of its graduates are employed at good salaries,

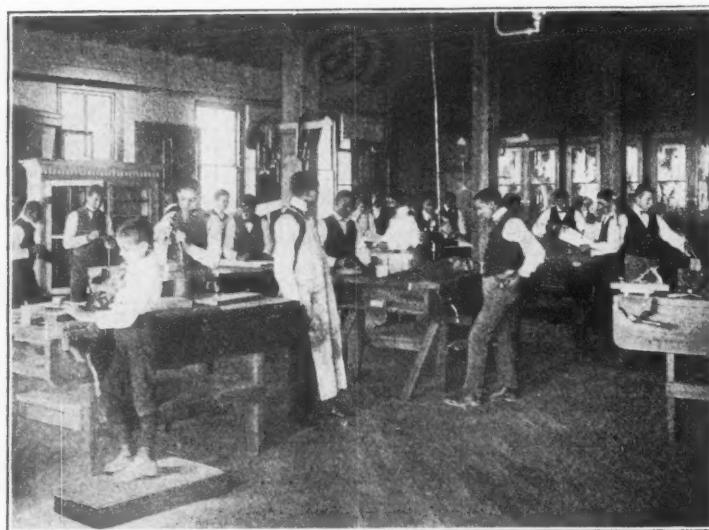
ranging from \$30.00 to \$150.00 per month, than many from older institutions.

President Dudley once replied to a friend of the institution who asked him concerning its progress etc, that "The true status of a school can be best measured by the success of its graduates."

Since this is true, for the information of those who may be interested in the work done here, we will call their attention to what a few of our recent graduates are doing. For instance, Mr. A. A. Olcham, class of 1904, is architect of one of the most important firms of contractors in Greensboro. In Raleigh at St. Augustine School, Mr. J. H. Holmes of 1903, is in charge of the Mechanical Department and contractor of a \$15,000 hospital at that institution. In Topeka Kansas, Mr. J. B. McLendon, 1903 has been called to take charge of the erection and remodeling of the buildings of the Topeka Industrial Institute. Mr.



CLASS IN SURVEYING, ETC.



CARPENTER SHOP.

Austin W. Curtis, one of the first graduates is head of the Agricultural Department in the West Virginia Institute.

We could cite many more instances of success in the field of mechanics as well as in agriculture by the graduates of this school, but we rest here with saying that under the wise and safe administration of President Dudley and his co-laborers the popularity and success of this school are now limited only by the capacity of its accommodations.

Before closing we desire to say, we would not leave the reader under the impression that this is simply an industrial school. By referring to its catalogue, it can be readily seen that its technical curricula are more extensive and higher than any other school of its kind estab-

lished especially for the training of our youth; moreover, in the sciences, applied mathematics and English, which includes grammar, composition and rhetoric, civics and political economy, thoroughness is insisted upon. The brain as well as the hand is here educated.

Character, industry and intelligence are the trinity of graces which the college is impressing upon its students. With such training as is possible for a young man to secure in this institution, he will be able to go out into the world thoroughly equipped for the battle of life and prepared successfully to work his way as a bread-winner and secure independence, carrying with it the highest type of citizenship.



The Negro and the Future

BY WILLIAM L. BULKLEY, PH. D.,
Principal Public School No. 80, New York City

THE greatest problem with which the statesmen and philanthropists of the first half of the last century had to deal was that of slavery. It was a serious question as to what constituted human rights and to what class of men those rights belonged.

After the agitation of this question for scores of years which rent this fair land in twain, the arbitrament of arms, the last resort of heated controversy, decided forever that in this country of ours, all men are born to the enjoyment of life, liberty, and the pursuit of happiness.

That was a glorious achievement, never equaled in the history of the world. The great leaders, Alexander, Cæsar, and Napoleon won great fame and built up extensive empires; but what selfishness characterized their action! Theirs were campaigns, not of liberation, but of subjection. The heroes of the Civil war on the contrary lost sight of self in the hope of saving others.

The only act in history comparable to this was that of Moses in behalf of the Jewish people; but Moses was himself a Jew, while Lincoln and his co-workers were in no way identified with the race they would free.

Never in the history of the world had a race been freed by force of arms and then left to work out their future among their former masters. Moses led his mil-

lions out of Egypt, Toussaint L'Overture drove his masters out. It was left for the nineteenth century after Christ, it was left for a Christian land to make a trial which would have staggered the nations and ages gone before.

It was a colossal stroke—the Emancipation Proclamation. It was one of which this country will be justly proud during the centuries to come.

Two numerous peoples, the one the master, the other the slave class, suddenly, as if by a seismic upheaval, were both made equal before the law. Left to live with each other, each distrustful of the other, both indeed too often suspicious of the acts and intentions of one another, both trying to discharge their duties and enjoy their privileges as citizens, and further both claiming to worship the same God, who is said to be no respecter of persons. With such antagonisms, with such continually strained relations, with such paradoxes of profession and practice, never was any religion put to a more severe test. The question has often arisen, "Is the Christian religion equal to the task? Is the religion of the meek and lowly Nazarene, who knew neither Jew nor Greek, bond nor free, barbarian nor Scythian, able to bring order out of disorder, peace out of strife, harmony out of discord?"

In the South more particularly than in any other part of the Union does the

Medusa head of poverty, ignorance, lawlessness, moral degradation, insane prejudice lift itself; and at times it seems that the conscience of the Nation has become petrified by it; is oblivious of the task which the great emancipator handed down. Or, if awake, it is seared, is callous, thus exemplifying what Pope has so well said,

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
But seen too oft, familiar with her face,
We first pity, then endure, then embrace."

I say again the war of 61-65 achieved only a small part of the task of human freedom. True, no longer does the right to barter in human flesh exist, but it is like a sufferer from a dread disease; he may no longer be treated for that disease itself, but may have upon him all its debilitating and disfiguring effects.

There are three things which must not be forgotten, in our eagerness to remove this horde of moral, intellectual, social, and industrial evils. We must not forget, (1.) That the moral, intellectual, social, and industrial regeneration, of a race is vastly more slow and tedious than its physical regeneration, its bodily emancipation; (2.) That such work is not so inspiring. War may be hell; but men delight in it. They like to have their names enrolled on the pages of history, as heroes of war. There is the inspiration of the bugle blast, the martial airs, the tramp of the regiment, the clash of arms, the roar of cannonry; and then at last the huzzas of the admiring multitudes as the blood-stained, **sabre-scarred** veterans pass. War truly has its charms!

(3) That the amount expended for the

physical freedom of the slaves is vastly in excess of the amount expended for their subsequent moral and intellectual freedom. Counting in expenses during its continuance and since, adding in the pensions, the war has cost this country more dollars than any of us could count in a lifetime, counting a dollar a second; has cost this country hundreds of thousands of lives, of those slain on the battle-field, or those who died in prison-cells, or those who as a result of wounds or disease have passed to their final bivouac since the furies of war flew away.

Now, if we count in all the agencies that have been used in the South for the uplift of the freedmen since the war, state, national, denominational, and individual charitable expenditures, three hundred millions would not be too small an estimate. And yet compare this with the billions of dollars spent and countless lives sacrificed that the stars and stripes might in truth float "*over the land of the free and the home of the brave.*" It is consequently clear that the work of Christian industrial education in the South has just begun.

And now let us consider what is necessary to lift the Southern States into equality with the fairest in the sisterhood of states; to make that section the delightful Eden that God in nature seem to intend it to be. First, what is needed on the part of the brother in black? There is need of more thrift, that quality which will make a man stir himself in any and every way to get an honest dollar.

There is need of more economy. There is no part of the land where a

dollar is harder to get and yet where its value is so little recognized.

There is need of a more intelligent industrial life. I mean more knowledge of ever advancing industrial ideas; less of the doing the same things, and doing these same things exactly as their grandfathers did them.

There is need of more appreciation of what a religious life really means; less of the form and more of the fact.

There is need of more upright intelligent leadership. The poor Negro has been the dupe of more impostors than any other people in this country; impostors in the pulpit, impostors at the teacher's desk, impostors in politics, impostors in business. He has been chiseled out of millions of dollars since the war and been the tools of hordes of devils in the guise of saints.

The day for hand-folding, and supinely waiting for the U. S. Government to interfere in our behalf is past; if not before, certainly now since the annulling of the amendments to the Constitution has the last hope of the colored man passed away that the Republican Party was going in some way or other to make our paths smoother in the South. The manipulation of shrewd and unscrupulous politicians have settled the franchise-problem in several Southern States, and Congress submits.

Further, there must be noticed the passing of unjust legislation, like the infamous Jim Crow Car law in every Southern State and the acquiescence of the Supreme Court therein. All these things have finally told the colored men that 'tis longer vain to put our trust in any one man or party, but that our up-

lift, our satisfactory adjustment of the troubublous problems, with which we must contend, must be fought out largely by our own efforts and by the ever necessary agent—Time.

"We are the architects of our own Fate
Heaven is not reached by a single bound,
We mount the ladder by which we rise
From the lowly earth to the vaulted skies
Climbing the ladder round by round."

And then our white brother will have to learn also this lesson. It seems a hard one; it has certainly been a disagreeable one, but they must learn it, that the race now so numerous and so vari-colored, which is here through no wish or will of its own, is here to stay; that the antebellum law that "a Negro has no rights which a white man is bound to respect" is extinct in theory and the sooner it is dead in practice the better it will be for the whole country.

It would be a blessing to all if the South where we were born and reared and which it would be a delight for us to serve even to the sacrifice of our lives, would quickly learn that lesson! Many of us have courage and ability and worth which we would gladly devote to the upbuilding of that land. Why should these not be appreciated?

Who can tell the honors that might come to the Sonth as a result of the recognition of the latent worth of its dark-skinned residents? That they have brains has been proved in many ways in this country and elsewhere. That they have patience is a proverb. That they are faithful, who will deny that remembers his record in the Civil War when his master was at the front to rivet tighter his fetters? That they

are courageous, let Marion in the Revolution, Shaw in the Rebellion, and Roosevelt and the Rough Riders testify. And yet while faithful to their masters, who is the man that will say a black face was not a friend to the soldier in blue?

Was it not the equal opportunity afforded the Negro or his half-bred descendant, which makes Russia proud of her Alexander Pushkin, the greatest poet that great empire has ever produced? Was not it the chance of a man which makes France glory in her two Dumases, both father and son, the former the equal of Walter Scott, with not a peer on American Soil; the latter one of the Forty Immortals? And was it not that liberty which gives a like seat in the Academie Francaise to M. Maria de Heredia, the pleasing poet of France? Is not Cuba proud of her Maceos? France of her General Dodds? Turkey and Argentina of their Negro army officers of high rank? What would not the world have missed, if the fearful oppression to which colored men are subjected in the U. S. had been put upon all these men?

I am not the man to ignore or to obscure the faults of my people. I am doing what I can to cure them. But I am surely permitted to propose a reason for some of these faults and weaknesses. Who has ever developed a rose under a mill-stone? Who has ever raised a normal, shapely oak when the scion has been continually bent and bruised? True, oppression has often called forth the sweetest chords from human throats, as the pressure of the geranium forces out its fragrance.

They say the swan when dying utters its most pleasing note, and certainly the mocker when caged carols in marvelous richness. And so the weird, plaintive cadences of the Negro melodies, so often sung in minors, have thrilled the world and brought copious tears from the eyes of imperial majesties. But intellect needs freedom and encouragement for its most liberal development.

In the South we, however refined, are refused decent treatment everywhere; in the waiting rooms, in the first-class coach, in the hotels, in the restaurants, at the lunch-counters, in the jury-box, at the polls, in the reading-rooms, in the libraries, in the cemeteries, and, last and most incredible, in the churches. And the comical part of the whole thing is the woman who would consider it a disgrace to sit by a cultured colored person in church has just ridden to church by her ignorant black driver. The man who votes that he and I cannot ride in the same coach, possibly drew his early nourishment from some slave nurse's breast. What fools these mortals be!

By what processes of reasoning is it right that the "heathen Chinese," the Syrian with his pack, the Italian with his organ and his monkey, the Sicilian with his pick and his garlic, the Hawaiian, the Mexican, the Cuban, the South Sea Islander, anybody, everybody can be treated with consideration except the American colored man, it matters not how refined and polished and wealthy and deserving. But such is the case. We cannot deny the facts. What is the remedy?

If the lines of development mapped

out previously be followed, if the old South, crippled by poverty, reeking with sin and lawlessness, warped, knarled, twisted by prejudice, should take on new life, should spend less time in deliberating how to keep the Negro down, and should spend time in deliberating how to lift all classes up; should get on a new industrial life and try to live more in harmony with the decalogue and the Sermon on the Mount, truly the desert places would blossom as a rose and there would be no section of God's creation to be preferred above it.

There is no field for an exercise of true missionary zeal more needy and more promising than the South. There should be no truckling to sentiment. True missionaries care nought about public opinion. They are God-pleasers, not man-pleasers.

From every standpoint the uplift of the ignorant and degraded masses of the South, both white and black, demands the attention of the people of this land, whether that standpoint be economical, sociological, or religious. Wrongs are boomerangs. Wrongs are contagious. They react with fearful effect. The poor man who is cheated out of a part of his due when he sells his bale of cotton is injured but slightly; he loses a few dollars, but the man who cheats him loses his conscience and his character. The Negro who is burned at the stake with a thousand yelling, howling spectators, suffers 'tis true; but he is soon beyond all feeling and is no more, while not only the men who piled the tagots and applied the torch, but the abettors and sympathizers with the mob live on with a fire from hell burn-

ing up all sense of right and justice and truth. The whole community is damned. Nor does it stop with the community where such outrages are perpetrated. The state, the neighboring states, the country at large is infected, is diseased; and there is no telling where the disease may again manifest itself on the body politic.

The work of reformation is slow, is tedious, is discouraging at times. Occasionally one feels like crying out

"Oh, it is hard work for God
To rise and take his part
Upon the battlefield of earth
And not sometimes lose heart."

And such slow, quiet, often unperceived work is being done in the schools founded and supported by Northern philanthropy. The good that these schools have already accomplished is incalculable. The thousands of young men and women who have been trained in them have gone out into the backwoods, upon the hill-sides, and in the valleys of the South, carrying the light to their benighted brethren. Nor does that light reflect upon their own people alone but the other race sees the improvement and is helped thereby.

The old rickety, dingy log-cabin, reeking with dirt and vice, accompaniments of slavery, is passing away before an advancing civilization of clean, well-ordered, virtuous homes. They are not too numerous as yet, but are like the stars that peep out one by one in the black night after the fearful, overwhelming storm.

The work of the missionary schools in the South must go on. There is no other way by which these vexed pro-

blems may be solved except by education of the heart, the head, and the hand; and all this takes time and money and patience. Horace Mann once said "God is in no hurry and I seem always in a hurry." Another says with more patience and resignation, "God moves in a mysterious way, His wonders to perform."

When He wants to make a toad-stool, he grows it in a night; but when He wants to build a cedar of Lebanon, He takes years and decades and centuries for that. We get restless and think the progress too slow, but we must remember the rapid, noisy forces of nature are destructive; the developing, germinating, fructifying forces are slow and unheard.

And now what is needed on the part of the North?

(1) More patience with the work. Don't be in too big a hurry to expect great things of the race.

(2) A contempt of prejudice in whatever way it may show itself.

(3) Continued generosity. There is no people in the land who give in comparison to their wealth more generously than the people themselves who receive the immediate benefits from the Northern philanthropic organizations. We need not fret about the future. It will take care of itself.

"Truth forever on the scaffold
Wrong forever on the throne
Yet the scaffold sways the future
And behind the dim unknown
Standeth God within the shadow
Keeping watch above His own."

The Southern View of the Disfranchising Acts

As Interpreted by the "Atlanta Journal."

THE disfranchisement plan adopted by the state of Alabama has been the subject of considerable discussion lately in the gubernatorial campaign. Alabama was next to the last of the six southern states to adopt a constitutional amendment disfranchising the illiterate Negroes, Virginia being the last. It is thought by many that the Alabama plan is an improvement over that state adopted its constitutional amendment.

In view of the discussion that has arisen over this provision of the Alabama constitution, we have had numerous requests from our readers to state

the Alabama plan, in concise manner, so that a clear and distinct understanding of its provisions may be had. We shall attempt to do so in as brief a manner as possible. It is as follows:

The Alabama state constitution of 1901 provides for the permanent registration by December 20, 1902, of all citizens of Alabama who are in any of the following classes, without regard to education or duration of citizenship, *to-wit*:

First—Veterans of the war of 1812, Mexican war, civil war and Spanish-American war.

Second—Descendants of veterans of

above wars (except the Spanish-American war.)

Third—All persons of good character who understand the duties and obligations of citizenship under a republican form of government.

Those who do not come under either of the above classes are governed by the following rules as to education, citizenship and property qualification:

After January 1, 1903, no one is entitled to vote except: (1) Those whose places of residence remain unchanged, who can read or write any section of the constitution of the United States, in the English language and are physically unable to work; or, (2) those who can read or write any section of the constitution of the United States in the English language and who have worked or been lawfully engaged in some employment, business or occupation, trade or calling, for the greater part of the twelve months next preceding the time they offer to register, and those unable to read and write, if such disability is solely physical; or, (3) the owner or the husband of the owner of forty acres of land, or \$300 worth of personal property.

From the foregoing brief outline, it will be observed that it is impossible for any citizen of Alabama to be disfranchised, except an illiterate, worthless Negro, for the simple reason that there is not a worthy white citizen of that state who will not come under one or all of the exceptions.

Let us examine these provision:

Veterans of the war of 1812, Mexican war, and Spanish-American war; descendants of veterans (except the Spanish-American war.) This provision will

cover a vast majority of the white people of every southern state. If the voter has not served in any war, if he is a descendant of any man who has served in any war in almost a century, (except Spanish-American,) he is an eligible voter, without regard to education. He need not read or write. If, however, he is neither a veteran nor the son of a veteran of any those wars, it is provided that all persons of good character, even though he can neither read nor write, but understands the duties and obligations of citizenship under a Republican form of government, shall be permanently registered and entitled to vote.

Every owner or husband of the owner of forty acres of land or \$300 worth of personal property, is entitled to vote without the ability to read and write.

Thus, it will be seen that the disfranchisement laws of Alabama provide for every worthy citizen to exercise the elective franchise. No person is excluded who really is entitled to vote. There is not a white man in the state of Alabama who lived within the state twelve months who cannot vote under some of the foregoing provisions. These provisions operate in terms upon the whites and Negroes alike, and yet something like ninety per cent of the Negroes of Alabama are disfranchised under the constitutional provision of that state, because they are unable to measure up to the legal requirements. We have it from the highest authority that no white man in Alabama is disfranchised except by his own fault—that is, a failure to register. We have it from equally high authority that not five per cent of the educated Negroes in that state partici-

pate in the elections, and that the general conditions between the two races have been vastly improved for both, since this constitutional provision was adopted.

What is true of Alabama and the other southern states is true of Georgia. If disfranchisement is accepted in Georgia, there is not a white citizen of this state whose voting privileges will be curtailed in the slightest degree. On the other hand, ninety per cent of the Negroes will be disfranchised and those who could vote will be so insignificant that they will cease to cut any figure in the politics of the state.

The claim that disfranchisement is to displace all of the provisions which we now have, is absurd in the highest degree. No such thing has ever been contemplated by the advocates of disfranchisement. The poll tax requirements will remain unchanged, the white primaries will remain as they have existed for years—at least, no changes will be made in any of these provisions, on account of the disfranchisement constitutional amendment.

What, then, will be the result? The white people of Georgia will at once be in position to exercise some independence of thought and to express their views unintimidated by fear of the Negro, in the choice of officials. They will no longer fear the power of 223,000 Negro voters, 125,000 of whom are densely ignorant and unable to read or write. The effect of this will be to break up the rule of the political clique that has so long controlled that state government, and to destroy the power of the railroad corporations, to shape

the enactment of legislation, as well as its execution.

The argument that is being made, that disfranchisement will affect white voters in Georgia, is ridiculous in the extreme. It has not affected them in any other state, and it will not affect them in Georgia. Those who make the argument know that Georgia will never adopt any provision which disfranchises any of her white citizens, and it is made for the sole purpose of arousing a prejudice in the minds of white people who have never been fortunate enough to enjoy educational advantages. Those who make this argument do it for a selfish purpose.

They want to retain the Negro as a voting factor in the politics of the state, because if the people at any time rebel against the domination of the ring politicians, the Negro is a great reserve power—that can always be utilized to defeat the will of the white people of the state. It is not because they fear that white people will be disfranchised, that they oppose this proposition—it is because they fear that the loss of Negro votes will destroy the power of the ring in Georgia politics and will place the affairs of the state in the hands of the people, where they belong. The cry of disfranchisement of white voters is hypocrisy and fraud, pure and simple. What they really mean is, not that they want to retain the ballot in the hands of the whites, but that they want to retain it in the hands of every illiterate Negro in the state, because they know that the white people will not always submit to their control and that the ignorant Negro can be relied upon as a purchasable

commodity in any contest that may arise. If disfranchisement becomes the law of Georgia there is not a white man within the state who will be affected by it.

The law itself will be just and impartial, and yet under its provisions not 5 per cent of the Negroes will participate in our elections. It is because of this fact, which is so well understood by the ring politicians of the state, as well as by the railroads, that they oppose the disfranchisement amendment. Rob them of the power to utilize the Negro vote, and you at once rob them of the power to control the political affairs of the state.

It has been shown repeatedly that in practically one-half of the counties of Georgia the Negroes have a numerical majority. It has likewise been shown, and is perfectly obvious to any person who will consider the subject for a moment, that if the white people of Georgia should for any cause divide, it is in the power of the Negroes, not only to hold the balance of power, but in a large portion of the state they can elect county official, members of the legislature, and in many cases judges, solicitors and even members of congress, if they choose to organize. Furthermore, if serious division should come, among the whites all over the state, they could then elect the governor and state house officials. This Negro vote is, therefore, a sleeping lion, which may be roused at any moment. More than 125,000 of the 223,000 Negro voters in the state are ignorant, improvident, and as a class constitute the criminals of the state. Why, in morals, in logic or in

law, should these ignorant criminals be permitted to hold the balance of power in a state whose Anglo-Saxon blood has always placed it among the leading states of the union.

The Negro did not vote before the war, why should he vote now? It is said that the constitution of the United States forbids disfranchisement. It has been shown, time and again, by the testimony of the greatest legal minds in the South as well as by actual tests in some instances, at least upon collateral questions, that the supreme court of the United States has no disposition to upset any disfranchisement law that applies in its terms to whites, as well as blacks, although its effect may be exclusively upon the Negroes. The claim, therefore, that the provision is unconstitutional, is simply another ruse to frighten people into voting against such a proposition, and as upon a parity with the contention. It is simply the subterfuge of politicians, resorted to in their efforts to retain control of the political affairs of Georgia. The same argument, the same cry, the same appeals have been made in every other southern state where disfranchisement has been adopted. In every instance they have emanated from the same source and have always proven to be false.

The people have a right to make reasonable provisions for the exercise of the voting privilege. People are now disfranchised in Georgia who do not pay their poll tax. They are likewise disfranchised until they reach the age of 21. Why should an exception be made in favor of the Negro who is neither able to read or write, nor understands the

purpose for which he is voting? The ring politicians in Georgia attempted to reverse the argument in the case.

The question boiled down is not why should the ignorant Negro be disfranchised, but why should he not be disfranchised? Not, why should he be denied the privilege of the ballot, but why should he be permitted to exercise it? The burden of the argument is not upon those who contend that disfranchisement should be adopted, it is upon those who contend that it should not be adopted. It is a fair assumption that no man should exercise the ballot who cannot measure up to reasonable legal requirements for its exercise. And the burden of the argument should rest upon those who contend that illiterate, cor-

ruptible Negroes should be permitted to vote. Will any one be deceived by the cry of these ring politicians? Disfranchisement means nothing but a reasonable and fair rule of qualification for voting. No one will be permitted to vote who cannot meet these qualifications. Every one will be permitted to vote who can. The white people of Georgia can measure up to these qualifications, just as they can in every other southern state. The ignorant Negroes cannot. The qualifications are right, they are just, they are in the interest of good government, pure politics and good morals—why then should not disfranchisement be adopted in Georgia. There is every reason in its favor, and there is no sound reason against it.

Business Development

EVIDENCES of the growth of the business spirit among the Afro-American people are springing up in all directions, and there hardly passes a day that word does not reach us of some new departure in the industries or in business by members of the race. It is only justice to say that ninety per cent. of the new business that has been started by Afro-Americans during the last six years was inspired by the League movement. Session after session men and women here stood up and told in simple language stories of success, and of sacrifice, too; each national session of the League has

brought forward some new man engaged in some unknown line; and men and women who have gone out and turned up something after listening to, or reading of, the experiences of members of the League.

Rarely has any organization been more powerful for good, and more insistent upon its primal principle. The strength and dignity of the League lay in its usefulness, and its usefulness is due to the tenacity with which it follows its early star.

The coming session in Atlanta in August next bids fair to surpass all the previous meetings.

Industrial Education in New York City

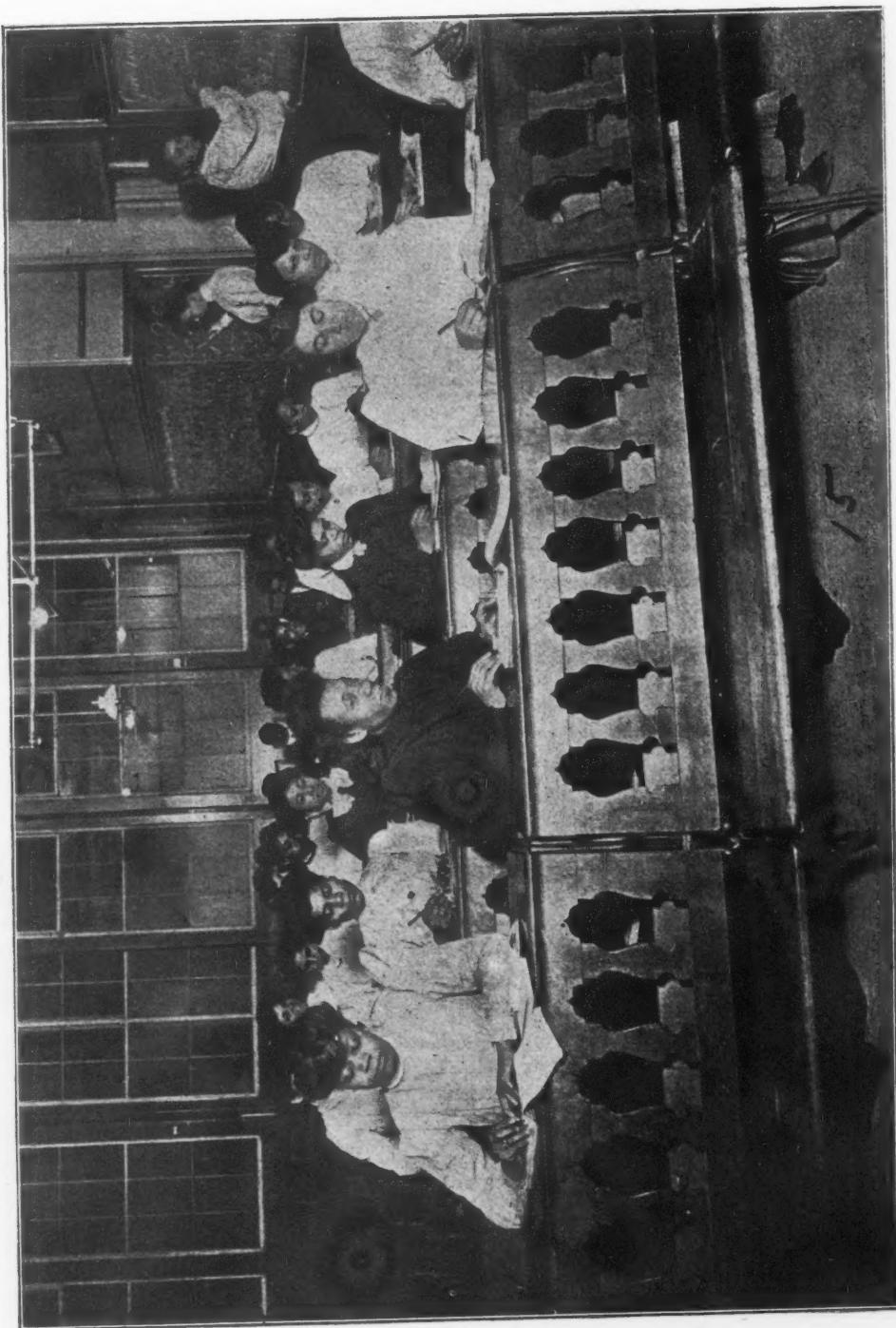
THE first public school in New York city to have a Manual Training department was Public School No. 40. The only public school in New York city having such a department is Public School No. 40. Over this school, one of the largest of the school buildings in the city, Dr. William L. Bulkley presides. Dr. Bulkley is the only school principal of African extraction in the public school system of Greater New York; and is one of the most efficient and long-visioned among the able array of public educators hereabouts, and is so regarded by both school authorities and citizens.

The department of Manual Training, or more properly designated as the

Evening Industrial Classes of Public School No. 40, was opened at the beginning of the present school year solely as an experimental work, the Board of Education being importuned to provide, in some way, for the useful training of both the young and old of the city, who found it impossible to prosecute their studies by day, and whose education had been neglected in earlier years. The Board promised Dr. Bulkley to provide, as far as possible, for such a school as he had in mind, if he could arouse sufficient interest in that part of the population likely to receive most of the benefits to be derived from such a school, so as to assure a reasonable return upon the appropriation necessary for its



DRESSMAKING CLASS.



A CLASS IN STENOGRAPHY

maintenance. Accordingly Dr. Bulkley arranged a series of meetings in the various churches to properly explain the movement, and to secure the moral support of the citizens and to test, by a system of card applications, how anxious the men and women were to enroll themselves for such a practical course of study and training as the proposed evening school would afford. The response exceeded the highest expectation of Dr. Bulkley or his supporters. Every meeting was packed; such interest in a great public question had not before been exhibited by the Afro-American people. They wanted to hear about this philanthropic movement, for such it is; hearing about it, they sought to show how deeply appreciative they were of the efforts Dr. Bulkley was putting forward to, in some degree, better their economic condition, and to pave a way for the emancipation of their children. Consequently Dr. Bulkley set to work at arranging public meetings, and securing speakers conversant with the condition of the people, and in sympathy with the aims and ends of practical, and therefore, useful education. From the first meeting unto the last, the interest of the people was in large measure unbounded. They flocked to each meeting and listened with ardent pleasure to those who had been delegated to explain the purposes of the proposed educational addition, and the value of the training to be had therein. We remember that at one meeting, held we believe at St. Mark's Church, the rush, by both old and young, to obtain cards of application was too great for those in whose charge the cards had been placed.

This manifestation of interest in the work, and desire for enrollment, exceeded the expectation of the school authorities and the hope of Dr. Bulkley, who, be it said, was extremely sanguine. So early during last summer, the Board decided to allow Dr. Bulkley to open the industrial classes, in his building. Their successful closing, now some weeks ago, which attracted a great deal of attention from the press and the public, is of greater significance than would appear to him who casually considers the question either of education or economics especially in the relation of either to the status and future of the New York city Afro-American; for, in large measure, he more than any member of the common union has been benefitted by the operation and influence of these classes and by the hope of industrial freedom which now the future, it would seem, holds out to him.

During the seven months these classes were held, the regularity of the attendance was remarkable; the per cent of absentees perhaps was less than that of any school of any kind in the system, for those who had enrolled were bent upon getting the most of what the classes offered in the way of helpful training, and stimulation to larger and more intelligent endeavors.

Who were there? Why the "students" ranged, in ages, from sixteen to seventy. One of the grandest pictures that ever the writer, or any other man saw, a picture fit for Sargent's brush, was an Afro American, presumably of seventy years, of wrinkled face, with hair as white as cotton, tottering limb, and unsteady hand, dim eyes that plead



A CLASS IN PLAIN SEWING.

with an eloquence indescribable, bending over a desk, making marks upon a piece of paper, which he called his name in writing ; looking up never once during the fifteen minutes that we watched him, but writing on. An angel somewhere took down the picture. There were elderly women there, all bespectacled, and often looking over them at their teacher or their work. The sight of these elderly people was, of course, highly gratifying, because we then had beaten into our head what for many years we have faithfully believed, that Afro-American people are earnest students, and that they are unlearnt, because they never had an opportunity to study. If this evening class had done no more than give these elderly people an opportunity to improve their mind and more intelligently train their hands, the Board of Education would have been justified in acceding to Dr. Bulkley's request.

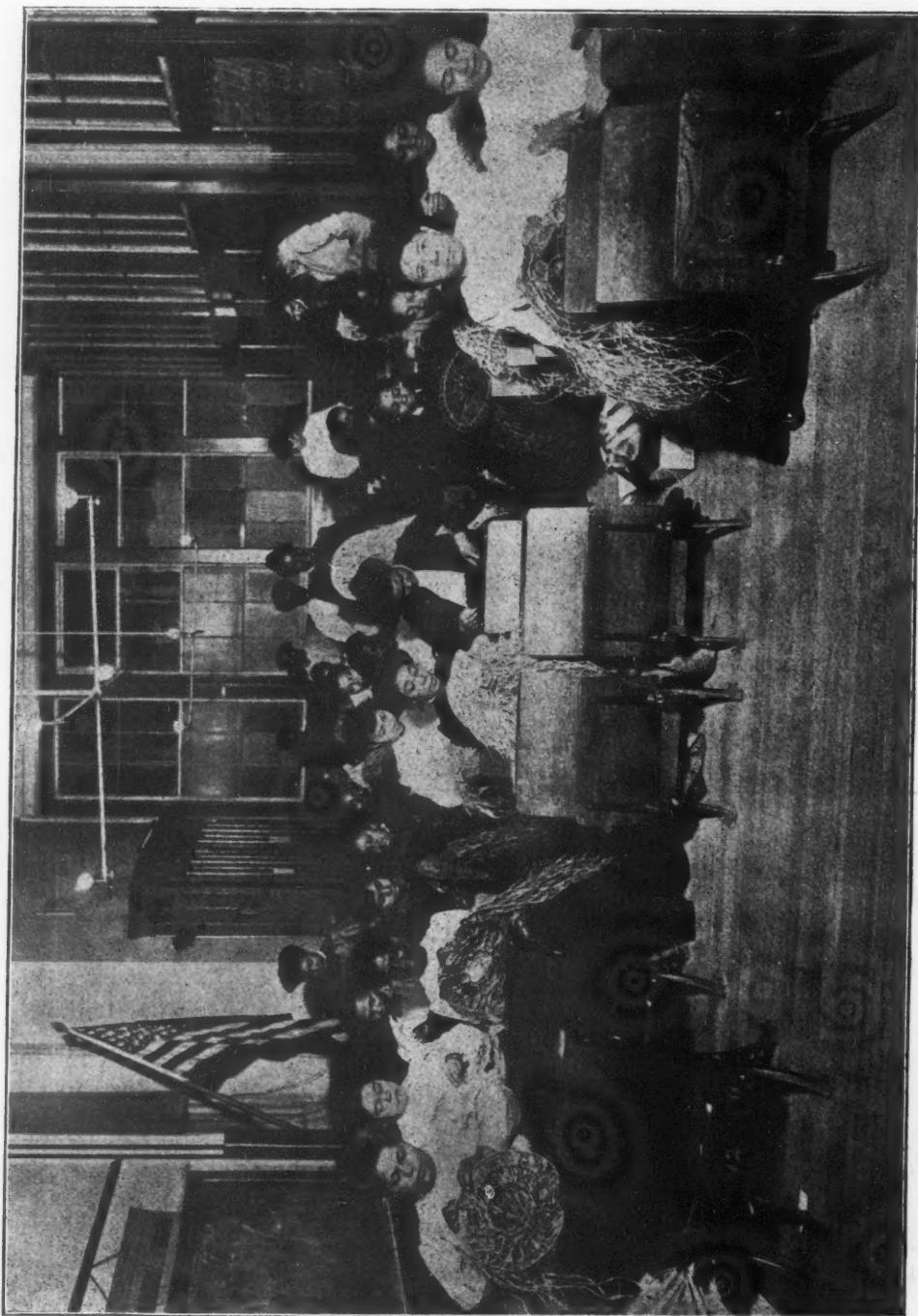
As gratifying as the attendance of such of large number of the older men and women was to both the management of the school and those interested in educational affairs, the presence in troops of young men and women at each session of the school was surprising as well as satisfactory. It was never dreamed that the young men and women in and around New York, especially those of African extraction, were so eager for an education, and were so willing to devote their evenings, heretofore given to useless, and often demoralizing, frivolity, to studious work, and to the mastering of a useful and proficient handicraft. Hundreds of such young men and women crowded

the halls of Dr. Bulkley's school during the year, and in their deportment, which was as nearly perfect as deportment can be, and faithfulness and devotion to the work in hand, brought home more forcibly than was otherwise possible the real thirst for knowledge abroad amongst the present generation of youth, as well as the imperative duty of the school authorities, not only in New York, but in every large city in the North, to provide, and provide immediately, for the practical education of these owners of the coming years.

Many industries were taught during the year ; carpentry, dressmaking, millinery, embroidery, cooking, sewing, stenography, and wood-work, are among the industries that had places in the program of the session. These were taught by able and intelligent men and women, who seemed to enjoy the teaching as much as those who attended enjoyed and cherished the instruction.

The rapidity which the students familiarized themselves with the trades was one of the astonishing features of the session. And it may be well to here say that the spirit necessarily underlying such an educational departure immediately gripped all who came—the spirit of service, of usefulness, of practical intelligence, of salvation by character plus specific knowledge, the spirit, as it were, of the age. There was none who came that did not seem to grasp, without coaxing or tardiness, the meaning of all that the school offered, and all that Dr. Bulkley and those who stood with him, had said in public speech as to the purposes of the classes.

On exhibition for all who came to



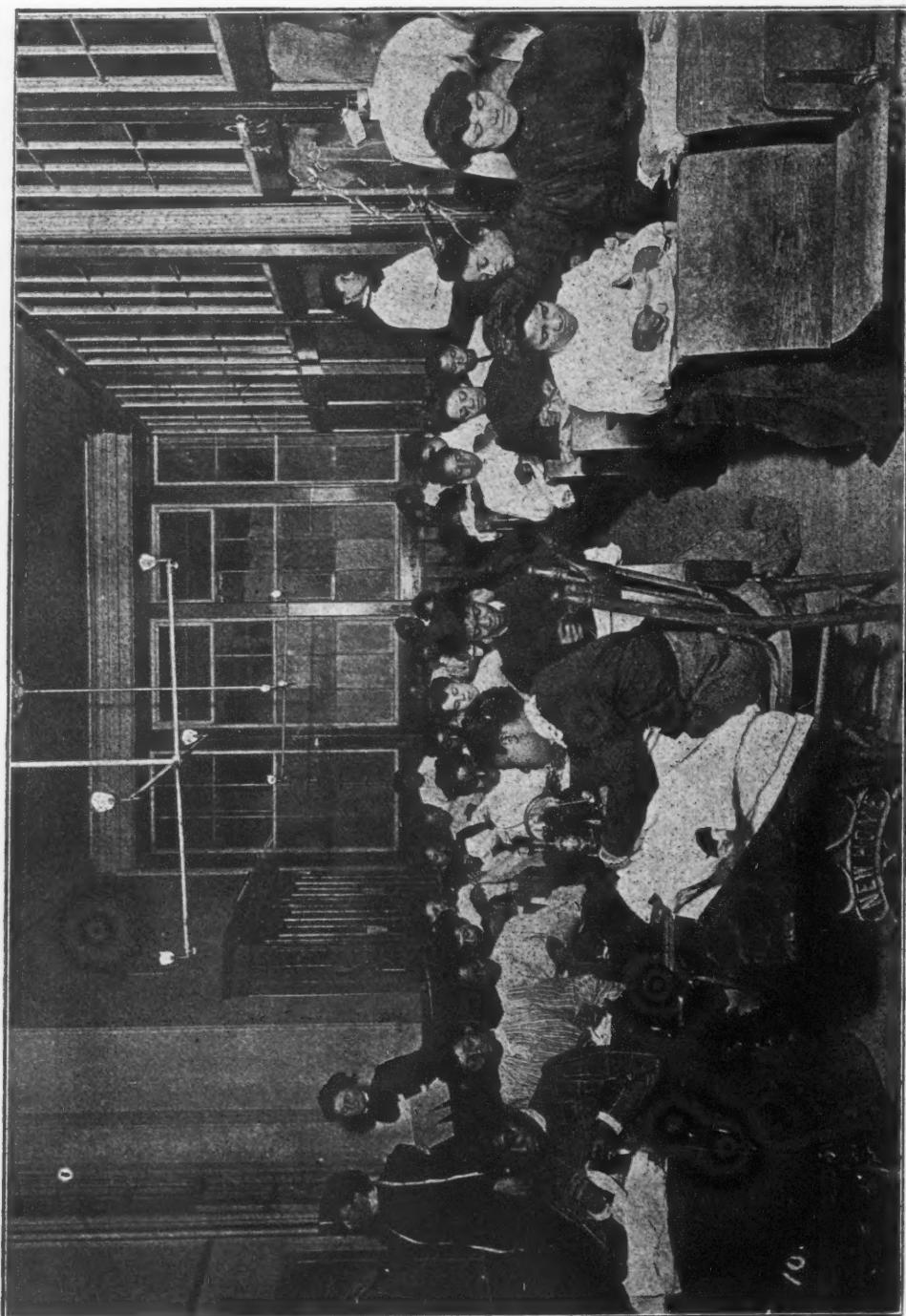
A CLASS IN MILLINERY.

visit the classes, were the handiworks of the students. To say that such were satisfactory, and sometimes surprising, is to mildly state the proportionate perfectibility of the work. That those members of the Board of Education who visited the school from time to time were gratified at the showing the students were able to make, is but to half express the pleasure they themselves expressed. The wood work, turned out in the carpentry division by students ranging in years from fourteen to forty, was quite beyond the hope of even Prof. Brown, who had this work in hand. The students liked to build so well that the teacher had no easy task in getting them to lay down their tools long enough to listen to the rules underlying the mastery of the trade. The ingenuity shown by many who handled the saw and the plane and the hammer was beyond the expectation of those who have for years been exemplars in the handicrafts and preceptors in the trades. In the calm retrospect it would now appear that this new and beneficent fever of industrial efficiency had for its background the intuition of the student; and the fecundity especially of the average Afro-American child. There were many more trades for women and girls than for boys and men. This, of course, is easy to explain. To establish and fit a trades-school for boys and men requires more time and more expense than are necessary for establishing industries likely to be studied by females. While the males were handicapped this year in not having so wide a range of trades as the women, it will not be so next year, for Dr. Bulkley has

set his heart and his hands arranging for at least three additional trades for male students. Just what trades will be added to the course has not as yet been announced, but we presume a machine shop will be one of them, because there are few trades schools, especially at the North, that do not make their machine rooms a prominent feature of the course of study. For men who have knowledge of machinery there are always open positions of large compensation, and opportunities for advancement. But Dr. Bulkley thoroughly understands the condition and needs of the majority of those likely to avail themselves of the advantages his school offers, therefore he will install or seek to install those trades he thinks will best serve the purposes of the kind of education calculated to properly fit the youth of the day to intelligently meet the conditions of the morrow. In order to do this a larger dose of industrial education must be prepared and prescribed.

The work actually done by the hands of the women in the several classes, millinery, embroidery, sewing, dress-making, was highly creditable, exciting to words of praise even those who for years have been interested in industrial work and have seen the handiwork of trades students.

The Cooking Class especially made rapid headway, and the kitchen was a perfect model of cleanliness and order and convenience. Many of the young women who took this course rejoiced that at last they had found out how much it means to be a master, or mistress, at preparing dishes; being able, as it were, to command the position



A CLASS IN DRESSMAKING.



A CLASS IN COOKING.

that finally forces all men to surrender. The Dressmaking and Millinery Classes turned out especially creditable work. Many of the hats made by the students looked as graceful and complete as hats offered at the leading head-gear shops. Deftly, easily, the more expensive hats were made as if they were in the hands of experienced trimmers rather than in the hands of learners.

It would be unfair to close such reference as we have made to this work without mentioning the faithfulness of the teachers in this evening school. Instead of his having to seek teachers for the classes, Dr. Bulkley was sought for places, an evidence of the spirit of service happily getting a hold upon the hearts of men and women now-a-days, when it is counted a noble thing to sacrifice for a groping but hoping brother. In the classes where the book was the

thing, let it be said, it was not possible to fail to observe the earnestness of the students, late learners they we know, and the pleasure found by the teachers in the work.

As we said some words back, this work being done by Dr. Bulkley is second to none in importance; a philanthropic work; a work of great public moment. There is no work now being done by the school system of New York city that surpasses in interest or importance, this industrial phase of Dr. Bulkley's school. Those who read the future by the stubborn experiences of the past and the unfailing signs of the present, know full well that the industrial activity in which the Afro-American people must engage if they would survive can only be assured by industrial efficiency.

The importance of this work, then,



A CLASS IN EMBROIDERY.

is obvious to all who read as they run. To the exclusion of the book industrial education should not be insisted upon. Hand in hand the book and tool and the needle must go together, lest we train the hand beyond the mind, a paradoxical possibility that would bring us a greater evil than illiteracy itself. Both the mind and the hand should be trained side by side; and they must certainly be so trained if the genius of this practical education which we advocate, and which we believe best for the great mass of all youth, is not to be destroyed. Conflicting opinions upon the question of expediency or wisdom in affairs educational should not be allowed to confuse the minds of those struggling for an educational ideal. The test of citizenship is usefulness, and the question confronting educators is, how best to train the youth to meet the need of the hour and the spirit of the Republic.

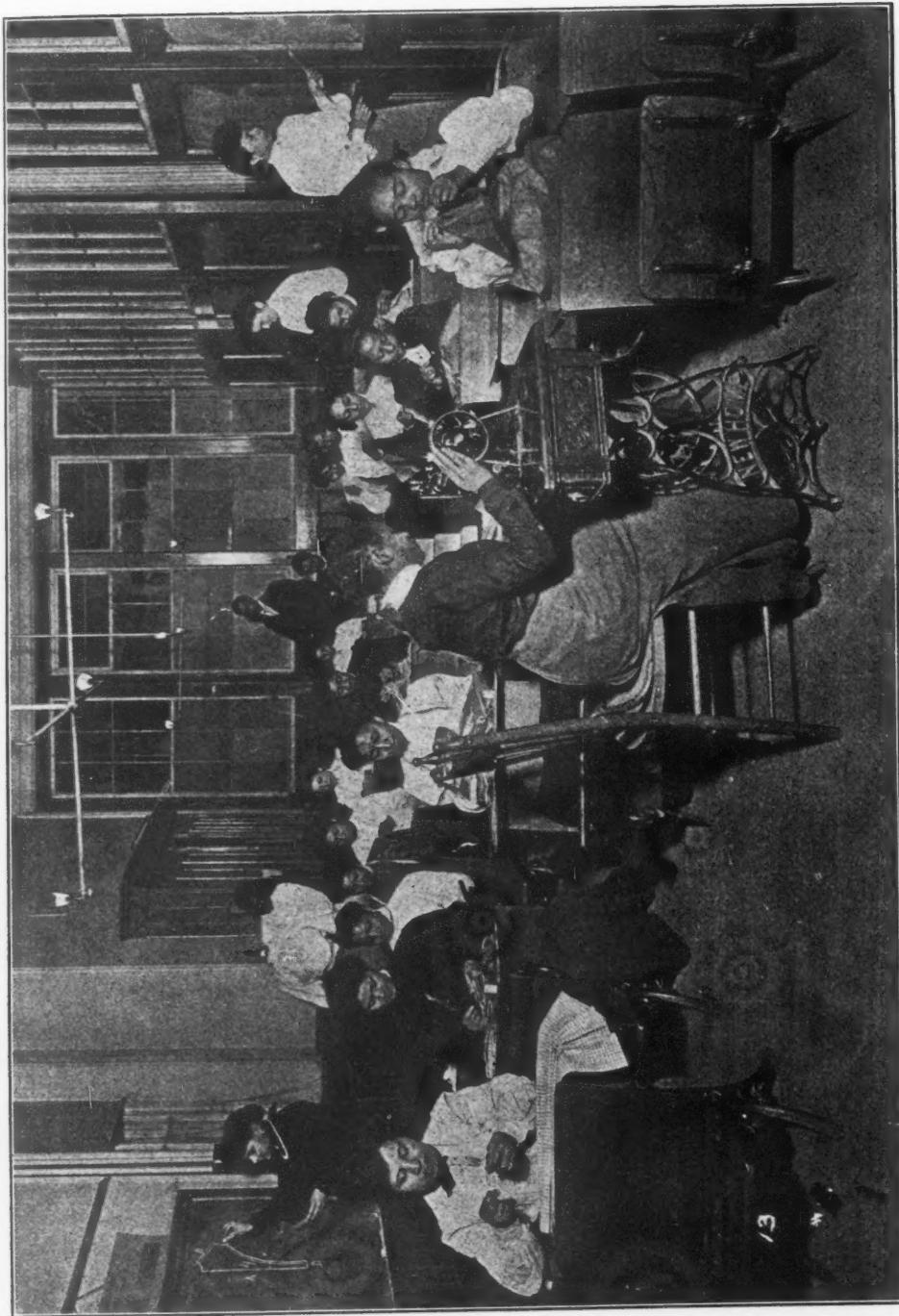
In justice to Dr. Bulkley, who long ago saw the wisdom of industrial education, it should be set forth that he firmly holds to the idea of well-rounded education, and insists with unusual force that in the classes of the evening school this view of education shall be constantly brought to the attention of the student-body.

It is quite obvious, however, that to a large number of the students this academic discussion is of little or no value, since in their earlier years they had the advantage of no education at all; and this fact adds immeasurably to the ease with which the school works. What those people go there to get is education, or as much of it as is possi-

ble for them to get under the circumstances. That they care not for the shadow, it is pleasant to say; but it should surprise none to learn this, in view of the fact that the classes are made up of persons who work during the day, and have already become acquainted with the demands of the life around them, and are making haste to get something that the world wants, and can use, and will pay for.

Many more years cannot pass before the school authorities of New York city awake to the urgent necessity of establishing Manual Training Schools for evening students as well as for day students. This seed planted by Dr. Bulkley, for he is certainly the father of the industrial school idea in New York city, must necessarily grow and bear fruit. The immense population springing up around us must be trained for intelligent service, and in the trades, upon which there is always an almost incredible demand.

In the richest days of Greece, after the edict of Hesiod, wherein he established before the youth of his country the virtue in labor, which he extolled as the highest attainment, a law was put in operation by the Tribune of Athens whereby it was provided and set forth that a young man should not be compelled to support his parents in their declining years unless they had given him a handicraft in his early youth. That such a law would stand neither public sentiment nor the courts to day needs not to be said; but that some provision should be made for the useful training of American youth, and especially Afro-American youth, is evident to



A CLASS IN DRESSMAKING.

all who appreciate the gravity of their industrial condition. Since, therefore, it would be neither expedient nor wise to compell the parent to give the child a trade, and since it is agreed that the average child could have no surer asset, it would appear that it rested upon the government, Federal, state or municipal, to provide for him. Gradually, but surely, the wise men are coming around to look the matter in the face. The nearest approach the state can come to an invulnerable defense is in intelligent citizenship, a citizenship that can produce and invent as well as think and

talk. The "industrial idea," as it is called by many, and as it is represented by its great advocate, Washington, is more than an idea; a great dynamic force it is, calculated to beat down the threatening monster of pariahism, and to rear in its place the goddess of Life and Light.

That Dr. Bulkley has struck the trail, and that he knows what he is about, and that he has behind him in this work the entire confidence and support of his people, was eloquently brought out in the address of Mr. Charles W. Anderson on the night of the closing exercises.

The New York Physician and Dentist

THE Afro-American physicians and surgeons and dentists of New York are numerous, and they are prosperous, and they are a likely set of men, who attend their duties with so much ease and interest and, what counts in so large a measure—success. To call them "Afro-American" is not to qualify or limit their professional ability, but merely to designate them as representatives of the people who are always being told what they cannot do, but who insist on doing the very things they are warned not to attempt; who insist on producing skilled healers and restorers, able pleaders, teachers of great ability, and artists by the score. And so when we say a physician is an Afro-American physician we mean simply, brothers, to pay him a double tribute, the tribute that we would pay

to a general who had not only captured a breast-work, but who had first scaled a mountain to reach the scene of conflict. That is what the physician and surgeon and dentist of this people have had to do.

New York for years and years, and even before, has claimed black men skilled in the science of medicine, and there was never a time since black doctors and dentists came upon the scene that they suffered, in any degree, for patients. And their patients were confined never to their people, just as the patients of the physicians and dentists of the present era are not confined to any one people. At this writing, we have upon our mind a Negro doctor in New York whose practice, if confined at all, is confined to persons neither of his color nor race.

The physicians are great moral factors in this community. This, we have it handed down to us from the ancient times, was always true of them. In years that are dead they were leaders of the people as well as administrators to the poor and relievers of the suffering. Their practice simply afforded them a livelihood, and an outlet for their subtle genius; but in a great wide sense they were all of them leaders of their kind, and went forward at every opportunity in behalf of the weak. In large measure the physician twenty years ago was the only professional man among Negroes that really earned an independent competency; he was a luxury to the strong and a necessity to the weak, and so going or coming, he was sure of a living, and, if he was economical, he might dream of a fortune. Why twenty years ago no one expected a Negro lawyer to be absolutely and perfectly financially independent; his contribution to the cause of the race was in ability and sacrifice; and it is but ten years ago that the Afro-American editor ceased to be regarded as somewhat of an absolutely necessary impecunious luxury, whose genius, if he had any, and New York has been exceeding blessed by the absence of fake journalists, quite balanced his financial debility. So the good doctor, because of this financial strength, which placed him beyond the gates of want, was enabled to take his place, not only as leader but as a philanthropist. And, in New York city at least, the physician has not lost his grip upon the public confidence. Bridging the chasm between Then and Now is Dr. Charles Ray of Brooklyn, who for

so many years was regarded as one of the real strong and useful men of the community and whose standing now fairly indicates his influence during the crucial period.

The physicians and dentists in New York are men unselfish and sacrificing. In the church and in the general life of the people they display a real sincere interest, many of them leading in the various efforts being put forth in all directions for the moral, intellectual and financial elevation of the colored people of the city. Because of the nature of their practice they are able to get closer to the great mass of people, touch elbows with them often and long, go into their homes, and in this way secure their confidence, and lead them effectually and with ease, and, what is better, what is gratifying, lead them aright. There is a genuine and assertive spirit of philanthropy amongst the Afro-American physicians, surgeons and dentists of New York; a spirit that includes in its sweep the whole of humanity, and in their professional disposition they set a standard of morality worthy of emulation by all men who are likewise engaged. They are doctors, of course they are, but first, gentle reader, they are humanitarians, they are brothers all, they are physicians who like to heal the heart as well as the body and who carry along with their bottles, and knives and tubes, Sympathy and Love and Sacrifice. There is no element of the general life of the Afro-American people in New York that brings so much honor and credit and pride to the homogeneity as those who are engaged in the practice of the professions indi-

cated. And what is pleasant to tell, pleasant even to know, is that the Afro-American people seek them out when illness comes. Just how much this appreciation of the men who stand out is growing amongst the people can be gauged no better nor more truthfully than by the full-grown, but still growing, confidence the mass of the people have in their physicians and dentists. They are learning, as they should learn, that their confidence is safer, safer by far, with those who are bound to them by a common and intense interest, than with those whose interest in them extends no further, if as far, than the financial consideration involved.

We have chosen four men as representative of the progressive set of physicians and dentists in New York; two are dentists and two are physicians. Each of them is a man of distinction and success, of high standing in the community, of unimpeachable moral character; of great influence with the mass of people; standing high in his profession, measuring along with other dentists and physicians without regard to color or identification; each enjoys a good practice which is confined to no race; each is a distinct honor both to his people and the community. We have chosen them merely as representatives of a type of the kind of citizens this people is daily developing, and because it is well, now and then, here and there, to pick out such men and set them before the defamers of Afro-American people, set them up as living answers to the cynic's questions and to the derogation of the doubters. A people that can produce men such as these, and

produce them in such large numbers, as the Afro-American people have done, cannot long be kept under the Net; they must be received into the great family of races because they belong there; there, they belong not necessarily at the extreme foot of the festive board, and they are not going to content themselves in such position.

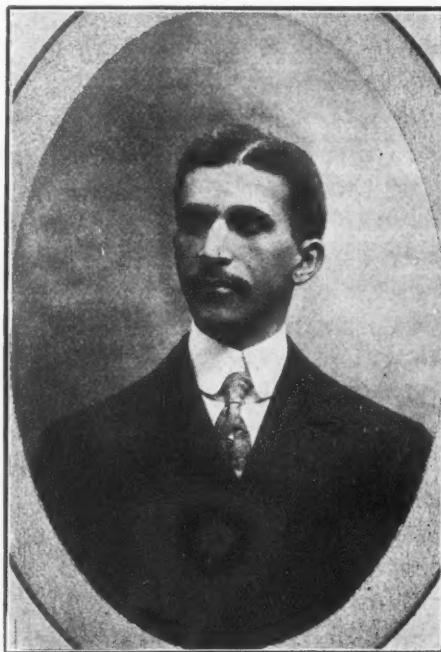
E. P. Roberts and York Russell, physicians, and David P. Reed and Charles H. Roberts, dentists, are all men who started in this City of the Great and Big with but little general acquaintance, and with small capital, but we are not afraid to stand them along side of men of other and more fortunate races and have their professional ability measured or their material success weighed. We never think of them, or their kind, without thanking God, taking courage, and moving on.

Charles H. Roberts

Dr. Charles H. Roberts is a dentist, so far as his professional life is concerned, but his activities extend over varied fields, and his endeavors to in some way ameliorate the sometimes woful, and always unfortunate condition of his people, are unbounded and unqualified. Dr. Roberts is a native of North Carolina, a state that has given to the life of the Afro-American people many strong and useful men. He was born at Louisburg in 1872. His foundation training was obtained at Albion Academy at Franklinton, from which he graduated in 1891. He immediately entered Lincoln University and took his degree in 1896. Entering the New York Homeopathic College he studied two years. In 1899, Roberts decided

to pursue the study of dentistry and entered the Philadelphia Dental College. He took the prescribed examination for the Junior Class and made it, graduating two years after his entrance, finishing therefore a three years' course in two years. Dr. Roberts before his graduation had decided definitely to locate in New York city. He made a

cieties. Dr. Roberts is a member of the Medico-Chirurgical of Greater New York; the Garetsonian Society of the Philadelphia Dental College; the National Association of Physicians, Dentists and Pharmacists; and the National Association of Colored Dentists. His alma mater, Lincoln, has conferred upon him the Master's degree.



CHARLES H. ROBERTS, D.D.S.

flattering mark in the state examination, and entered upon what has been in more ways than one a remarkable practice; remarkable because of the extent of it and because of the place it has made for him in the life of the community. This practice, however, like his high place in the estimation of the public, has been won by ability, ability which has been recognized by high so-

It was only two months ago that Dr. Roberts entered an examination for the position of Visiting Dentist to Charitable Institutions of New York city. There were a host of applicants; Dr. Roberts was the only colored man amongst them. He stood number four on the list. The record is its own story.

Dr. Roberts' practice is not confined

to the members of his race, but rather he gathers patients from all classes and colors of people. "I have nothing to complain of," says Dr. Roberts, "I have nothing to complain of in the way of material and professional progress." And all who know Dr. Roberts know how he but mildly hints at the progress which has marked his career; they also know that when the noses of the men of whom the Afro-American people are proud are counted his name is always called. Crowded as he is with work at all seasons, devoted, as he is, ever so much to his books and experiments, Dr. Roberts has never been too busy to devote time to public work. In the church and the society; in the committee and the club; in the association of Christian young men; in fact in all things that even slightly touch the life of his people, he takes a leading and an intelligent part. The future holds out high promises to him because he is wisely using the advantages of the present.

Dr. York Russell

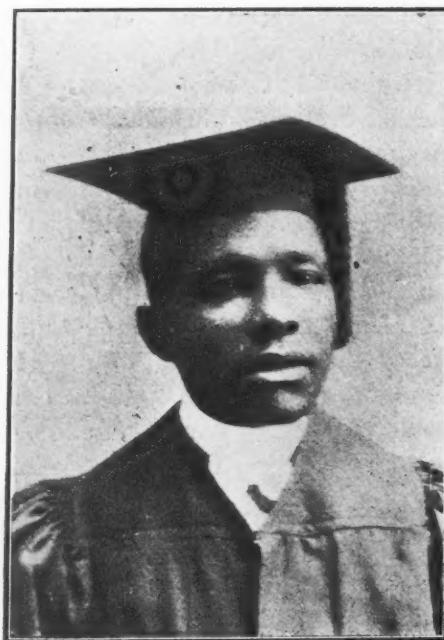
"I am a simple man amongst the people," is the sentiment to which Dr. York Russell has clung since he began the practice of medicine seven years ago. Perhaps no seven years of any professional life have been so rich in fruitful experience and in personal achievement as the seven years of Dr. Russell's life on the great west side, in the thickest of that section's poorer class. An unusual man, he has wrought unusual things in unusual ways; a doctor he is, but the striking part about him is his individuality, his ability, his character, is the man-part. Bellevue, great Bellevue, looks upon him as one

of the real useful physicians in New York. It is one thing to be a physician; it is another and a higher thing to be a useful physician.

Dr. Russell is a native of the island of Barbados, where he was born in 1867. He was educated in the primary and grammar schools of his native town. After his graduation he became a teacher in the public schools, rising, step by step, to the principalship of the High School of Bridgetown. For fifteen years he held the torch for the children of his island. He began to dream of the world, of great things, especially of America. A fall in sugar, and a decline in salary drove Mr. Russell from the school room in 1892. He came to America without a friend, without capital, but not, however, without an ambition. He came to study medicine, and he resolved after he reached American shores that he would become a physician at even the cost of many years and a transient fortune. Mr. Russell quartered in Brooklyn and secured work, honorable work, wherever he could, and stood not upon the character of it. He remained for two years in Brooklyn, doing chores, and, having strengthened his purse cord and perceived a few ways of this great country, entered the Medical School of Howard University in 1894. He paid his expenses through this school by working at seaside resorts during Summer. The friendship of Samuel Fairchild, the great manufacturer of pepsin, served him during these years. Four years, and Mr. Russell had taken his degree. Dr. Russell came to New York and obtained work at the Union League Club,

remaining for one year, during which time he made friends of powerful men and good, the nearest of whom is George R. Sheldon, like whom there are few. The following year Dr. Russell took the state medical examination, and, of course, passed. He was immediately licensed to practise medicine and surgery. Upon the advice of his friend, Sheldon, he

His practice extends over a large territory and embraces peoples of all classes. To his own people he is regarded as somewhat of a deliverer; to those of other races he is regarded as an unusually endowed man. He is doubtless an unusual man, but he is merely representative of a class amongst his people, and he tells the curious so. The



YORK RUSSELL, M. D.

went to the westside, in the midst of his people, and had his name painted upon the window. That was seven years ago. Doctor Russell now has an extraordinary practise; he employs two assistants, and still the hours seem too short. His great hold upon the people is due to both his professional ability and his personal magnetism. He is a philanthropist; he is a moral leader. He is a sufferer with the suffering.

two hundred patients who come to him month after month find in him the kind of physician that one would call ideal. Suffering humanity may always turn to him for comfort and relief with an assurance that if he can he will relieve. Hundreds have turned towards him because of this reputation.

His skill as a surgeon and ability as a physician have made a way for him. These stamped him a man of unusual

parts, and opened up opportunities for the display of his talents and for the broadening of his natural spirit of service. He is the favored character of his neighborhood, among black and white people alike. In the general life of the city he is an influential figure. The Young Men's Christian Association owes as much to him as it does to any one of the many strong and able men who have contributed so much to the success of it. Of great religious fervor

Dr. Russell is a devout churchman. In the fraternal life of his people Dr. Russell is a leading light, that is to say, he is more than a member and less than a dictator. There are few secret societies to which he belongs that do not look to him for counsel and advice, and usually whatever he advises is adopted. In so many ways Dr. Russell has demonstrated that he is indeed "a simple man among the people," and that the Afro-American people especially in the large cities would be immeasurably benefitted if their physicians came amongst them as he came, and lived as he has lived. They would support them as they have supported him.

Dr. Russell has a family consisting of a wife and two children. His daughter, a bright girl of fifteen years, is being educated in the schools of New York; his son is a student in the Toronto High School where he is preparing for entrance into the University of Toronto.

Dr. David P. Reid

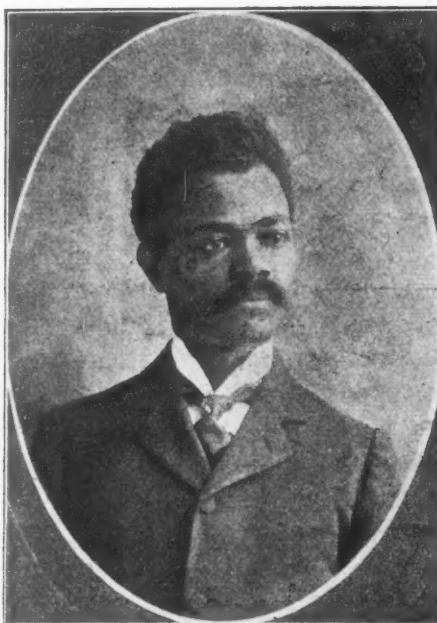
Dr. D. P. Reed is a dentist with offices in Sixth Avenue. There are but few residents of New York city that do not know this, for Dr. Reid is himself one of the institutions of the city. He

is one of the most highly respected members of the Afro-American people and stands right up in the front rank of progressive leaders of constructive effort. In all things, everywhere, at all seasons, that in any degree are calculated to forward the interests of his people, and strengthen the morale of the body politic, Dr. Reid is an eager, a willing and a patriotic worker. His influence is immeasurable, and as a citizen he is valued below none.

Dr. Reid was also born in North Carolina. He obtained his education in the public schools of Halifax and Weldon, in North Carolina, and at the New York Preparatory School, then located in 42d street, but now in 43rd street. He early decided that he would like to become a dentist or chemist; that is why he left North Carolina and came to New York. One morning he read in the Herald an advertisement calling for a young man to serve in a chemical laboratory with an opportunity for advancement. Young Reid answered. The management beheld him, arrayed in his color, and told him bluntly that it did not want him. The timely arrival of the President both served and saved him. The President decided to try him. Within two weeks, however, the embryotic scientist had broken so many bottles and jars and destroyed so many valuable experiments that, in self defense, the management was compelled to discharge him. Mercy asserted herself at the opportune moment. The pitifulness of young Reid's countenance excited the compassion of President Weeks, who retained him. The knowledge of chemistry gained at this establishment

was the foundation of Dr. Reid's subsequent work which led finally to his success as a dentist. Six months later Dr. Reid entered the office of the famous Dr. Sheffield of the Sheffield International Company, who was the introducer of the modern system of crown and bridge work, itself a high department of this branch of surgery. During the

Institute, in Pittsburgh, Pennsylvania. During three years with Dr. Sheffield, Dr. Reid was engaged in the laboratory and at the chair. He worked for men and women of great note. Among such were Charles E. Sprague, President of the Dime Savings Bank, Madam Harriet Hubbard Ayre, Charles Havermeyer, Sarah Bernham, Lew Dockstader, Red



D. P. REID, D. D. S.

memorable struggle in which Dr. Sheffield and an hundred thousand dentists engaged, young Reid was a student under him. It will be recalled that the dentists of the country kept up a stubborn fight against Dr. Sheffield's fifteen per cent royalty, which he required on his patent. Dr. Reid remained with Dr. Sheffield for four years, one of which he was engaged in teaching the crown and bridge work system at Tafts

Fern, and many others.

In 1888, with as much experience as the average dentist is supposed to have after five years of actual practice, Dr. Reid entered the Philadelphia Dental College, where he took high honors, graduating in 1891, in a class of one hundred and thirty-six students, none of which number, save he, was of African blood. Dr. Reid was the honor member of his class, although he thinks

even now that the honor rightly belonged to a Japanese student.

Dr. Reid came immediately to New York and opened an office at 495 Sixth Avenue, where he is now located. Fifteen years of professional life in one place were quite enough to lead Dr. Reid to believe that the building belonged to him. The landlord has kept a keen eye on the prosperity that has attended Dr. Reid, and recently served notice that the tribute of the office would be raised a hundred dollars the year.

Dr. Reid has a practice the extent of which is not likely to be overestimated. His success he refuses to try to account for. He has just worked ; he is a dentist, and in some degree, a dental authority. That is the story of his success.

Dr. Reid's practice is not limited to race. He is the dentist of the neighborhood, and from afar his patients come. From the Afro American people, in proportion to their knowledge of the value of a proper care for the teeth, he has received such support as he had reason to expect. There is a growing regard, thinks Dr. Reid, on the part of the mass of his people for their men who are in the professions ; and further, that this confidence will widen in the proportion that the physician and the dentist are given opportunities to display their ability, and deserve confidence and regard.

Dr. Reid is a member of almost every society in New York ; there is no endeavor put forward by members of the race, or others, for its betterment that Dr. Reid is not in the van ; every enterprise, industrial, financial, moral or intellectual receives his eager support, and

he sacrifices willingly both time and money for the cause of his people.

Dr. Reid owns a beautiful home at Kings Bridge, which he occupies. He is one of whom New York is justly proud.

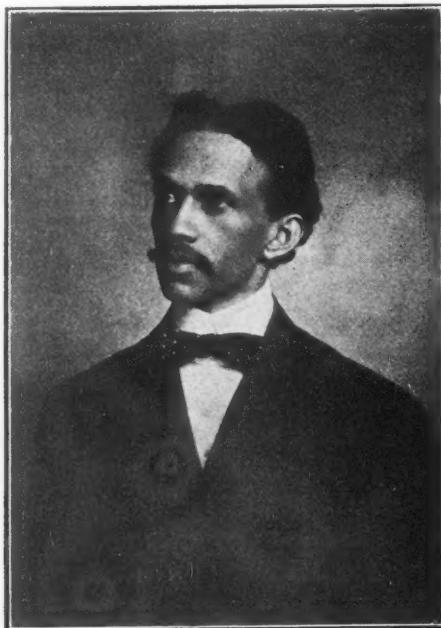
Dr. E. P. Roberts

Dr. E. P. Roberts is one of the most useful men in New York. He is one of New York's ablest citizens. He stands at the head of the medical profession. There are few men in New York, or elsewhere, more public-spirited, more energetic for the public weal, or more patriotic in their purposes. Dr. Roberts has a practice that would overwhelm less able or methodical men, and yet he is able to attend it, and still devote some of his time and energy to public questions, and to occasions and institutions that have a healthy bearing upon the moral well-being of both this community and his people. Dr. Robert's skill as a physician is well established ; but his great acquaintance with the condition of his people, an acquaintance gained during long and extremely intimate association with them, makes him more than a mere healer of the flesh ; for he is a sociologist, and is so regarded by those who are interested in the settlement work now being so nobly prosecuted amongst Afro-American people ; as he has gone from section to section of New York during his years of practice, he has diligently observed and honestly studied the condition of his people ; so when the time came for organizing various works for regenerative purposes, such works to be directed mainly to the amelioration of the condition of the race with which he is identified, Dr. Roberts

was sought as one who had an intelligent grasp of the whole situation, his word and influence being especially valuable because of his professional ability plus his specific knowledge.

Dr. Roberts is a brother of Dr. Charles H. Roberts, the dentist, both of whom have offices in their house in 53rd street. He was born at Louisburg, North Car-

tina of medicine in New York city, rising steadily by his skill and ability and tact to the front rank of his profession, exciting the confidence of his own people and the regard of the citizens, irrespective of their identification, many of whom are his patients, having been won to him by the reputation he established as a physician who possessed



E. P. ROBERTS, M. D.

olina, in 1869. His preparatory education was obtained at the schools, fortunately plentiful, in his section. In 1887 he entered Lincoln University, from which institution he was graduated in 1891, receiving the Bachelor's degree. In the fall of the same year he graduated from Lincoln, Dr. Roberts entered the New York Homeopathic Medical College, graduating in 1894. He entered immediately upon the prac-

ability out of the ordinary and perfect rectitude of character.

As an indication of the esteem and regard in which Dr. Roberts is held by the medical profession of New York city it is only necessary to state that he has been elected to membership in some of the leading medical societies in the city, and of course such distinction has a national significance, because the genius of the national American spirit has

its center in New York. New York is synonymous with United States. He is a member of the New York County Homeopathic Medical Society; the New York Materia Medica Society; the New York Pathological Society; the Dunham Medical Club; the Society of Medical Inspectors of Greater New York; and the Medico Chirurgical Society. In all these organizations he is a highly respected member, and is regarded by the members as a physician of high class and character. He is also a member of the National Negro Association of Physicians, Surgeons and Dentists.

In 1898 Dr. Roberts entered the Health Department, under the Civil Service, as a Medical Inspector, a position he still fills with signal ability, being regarded as one of the real efficient forces among the long and able line of inspectors. In 1896 Lincoln University conferred upon Dr. Roberts the Master's degree.

From any view-point Dr. Roberts is a successful man, and an adornment to his race, and an honor to the citizenship of New York. From a financial standpoint his practice has been most gratifying, but he has been the least concerned about this phase of his professional life;

probably this is why his success has been satisfactory to himself and of gratification to his people, who follow him closely and trust him implicitly.

In the Church, in the Associations for the Protection of Negro Women; in the Young Men's Christian Association, in civic organizations, in fact in all those things that make for a healthy and enlightened citizenship, Dr. Roberts takes an interest at once forceful and productive, and no man loves the great people more. Upon his medical skill he has built something higher than that; he has built a life of usefulness, a career of real patriotic and philanthropic service.

These careers of these four men, remarkable and gratifying, and even as unusual as they are, are merely representative of the life the Afro-American people in many instances are leading, and such as they are surely coming to with the years that go on. These men, each of them, and those who think and work as they do, ought to feel that they have the affectionate admiration of their kind and the respect of the entire citizenship.

Reader, faint not, nor grow weary ! The Negro is rising, rising everywhere, and in everything.



A Larger Life

By CHARLES BERTRAM JOHNSON

GIVE me a heart made brave and strong
A life lived sweet in sorrow's hour,
A living Faith serene in song,
And noble love's diviner power;
Let smiles break swift on frown or tears,
And peace be happy dove in strife;
I have but once to live my years,
'Twere good I live a larger life.

Give me sweet faith in other men;
My life is stronger when I trust;
I wish to love them, tho' they sin,
And help them live, because I must.
My life is bound at every turn
In common interest with the good
Of other lives; and tho' I yearn
For trust, I'll give the trust I should.

I wish to grow in mind and heart,
To live each day on thought's high plain—
Full conscious of life's nobler part—
Full conscious of life's highest gain;
So live to-day to-morrow's sun
Will rise in glory's crown arrayed,
Upon no duty left undone,
Or sacrifice I should have made.

Each day is link in life's long chain,
And weak or strong as we shall live;
The whole's not stronger 'neath the strain,
Than strength the weakest link can give,
Each day I'll live as tho' my last,
As tho' before me was unrolled
The future, present and the past—
My whole life's good upon a scroll.

And writ in gold my days of good,
Tho' blank the leaves of idle years,
I oft may read in solitude
How much was wrought by contrite fears—
How much by sincere sympathies—
The crust I shared, the trust I gave,
The hope inspired—felicities
That made a sad heart light and brave.

I shall not live a mussel-shell;
My heart shut fast against the world;
Nor live where others cannot dwell
Ensphered too high above the whirl,
And busy life of men who toil;
But close where break the cries of strife:—
Some lower plain anear the soil—
I'll live out full a larger life.

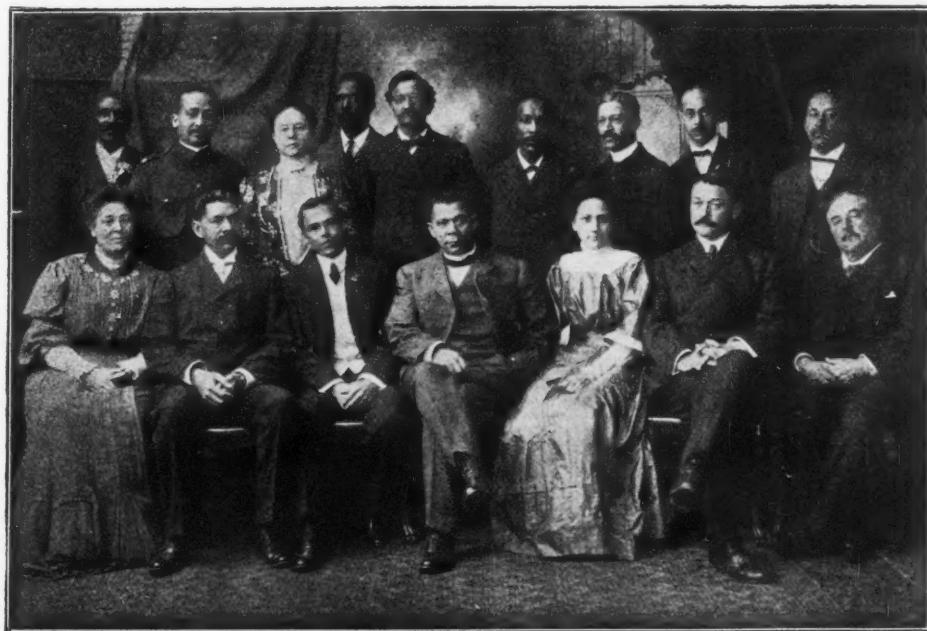
Tuskegee and Its Mission

**A Review of the Events of the Twenty-fifth Anniversary Celebration
of Mr. Washington's School**

BY ROBERT E. PARK

A QUAINT old Southern village, without anything to recommend it, except, perhaps, its isolation and its Southern flavor, has become in twenty-five years world renowned. This is because it has been the seat of the labors of a great Negro schoolmaster and his school, the Industrial and Normal Institute of Tuskegee, Alabama.

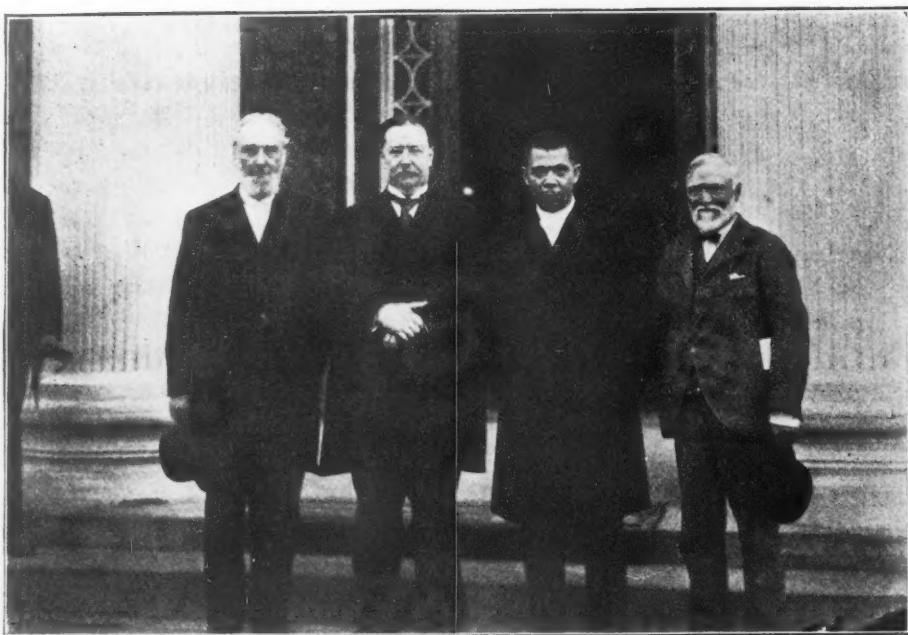
Recently this school celebrated its twenty-fifth anniversary. Thousands of people from all parts of the United States came to Tuskegee to take a part in the celebration. The men who came to this celebration were among the most eminent in the country. One of them was Charles W. Eliot, the president of the oldest university and probably the



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THE EXECUTIVE COUNCIL, GOVERNING BODY OF THE SCHOOL.

Standing, left to right: George W. Carver, Director of Agricultural Department; Julius B. Ramsey, Commandant; Mrs. Josephine B. Bruce, former Lady Principal; Perry C. Parks, Superintendent of Farm; Edgar J. Penney, in charge Phelps Hall Bible Training School; John H. Palmer, Registrar; Charles H. Gibson, Resident Auditor; Roscoe C. Bruce, Director of Academic Department; James N. Calloway, Land Extension Agent. Seated, left to right: Mrs. Booker T. Washington, Director of Industries for Girls; Robert R. Taylor, Director of Mechanical Industries; Emmett J. Scott, Secretary to the Principal; Booker T. Washington, Principal; Miss Jane E. Clark, Dean Woman's Department; Warren Logan, Treasurer; Lloyd G. Wheeler, Business Agent. Omitted, on account of absence when photograph was taken: J. H. Washington, Gen'l Supt. of Industries.



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DR. WASHINGTON AND THREE OF HIS DISTINGUISHED GUESTS IN FRONT OF THE CARNEGIE LIBRARY AT THE TUSKEGEE INSTITUTE—ROBERT C. OGDEN, SECRETARY OF WAR TAFT AND ANDREW CARNEGIE.

most distinguished man in the United States. The President of the United States sent his personal representative in the person of the Secretary of War Taft to take part in the exercises. One of the two or three most wealthy men in the United States and the man who has the reputation or using his great fortune in the wisest, sanest and most public-spirited way, was one of the speakers.

There were men from the North and men from the South, black men and white men. One of the speakers was a man who, during the war, was sold in the City of Charleston for \$6,000 in Confederate money, another was a young woman whose mother had lived as a slave on the plantation where the

Tuskegee Normal and Industrial Institute now stands. The sons of slave-holders sat on the platform with the son and grandson of William Lloyd Garrison, the abolitionist.

As might be expected, the proceedings were singularly interesting and often dramatic. The contrast in interests, in geography and social conditions represented in the persons who took part in the exercises served to define its character and suggest its significance. Such a gathering would have been remarkable anywhere, but in Alabama, in a little country village, where people still hold hard to inherited traditions, in the heart of the black belt, it was unique.

Strangest of all, the neutral figure in all these proceedings, the man who had

made them possible and to whom the presence of these distinguished people was, in a very direct way, a personal tribute, was one who had been born a slave.

The real import of this event might easily escape a casual observer. It was, as it seems to me, neither good fortune, nor diplomacy, nor curiosity, nor even the fame of its founder and principal that brought men of such varied interests, of such different traditions and social conditions to Tuskegee to celebrate the anniversary of this school. It was a problem that drew them thither—one of the most grave, the most complicated, and, from certain points of view, the most fascinating the world has ever known.

The school at Tuskegee, situated in a part of the state where the Negroes out-

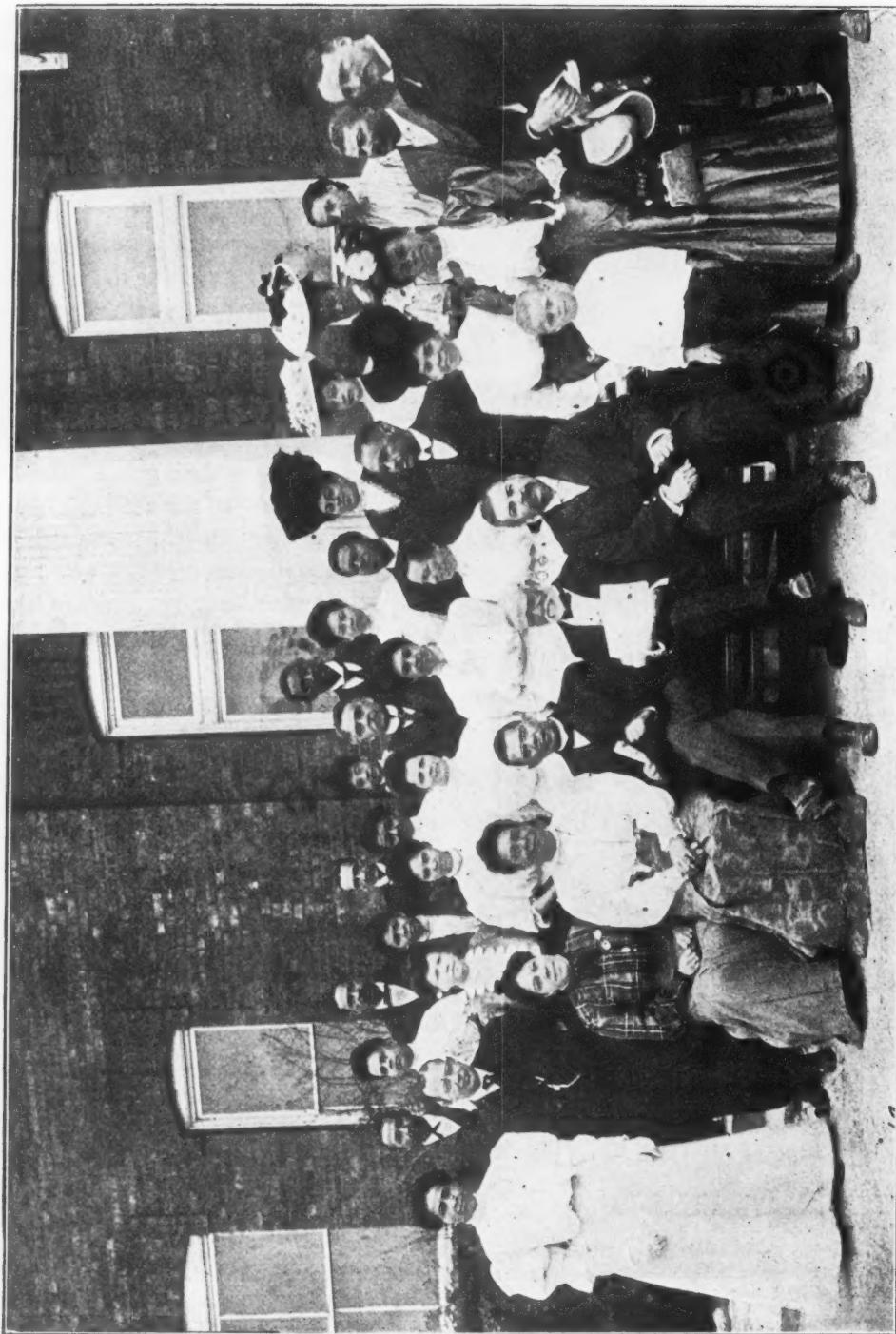
number the whites five to one, is dealing at first had with a problem that touches the profoundest interests of life, moral, political and religious, and is dealing with it in a profoundly original way. That is why the little village of Tuskegee has become, within a comparatively few years, world renowned and that is, in my opinion, the reason it became last week the center of one of the most interesting gatherings that has ever been held in this country.

For each man and class of men who took part in the proceedings, the Tuskegee celebration probably had a different interest, a different meaning. President Charles W. Eliot of Harvard, who was, perhaps, the most distinguished visitor of the week was interested in observing, he said, that the aims of the Tuskegee Institute, as he had heard



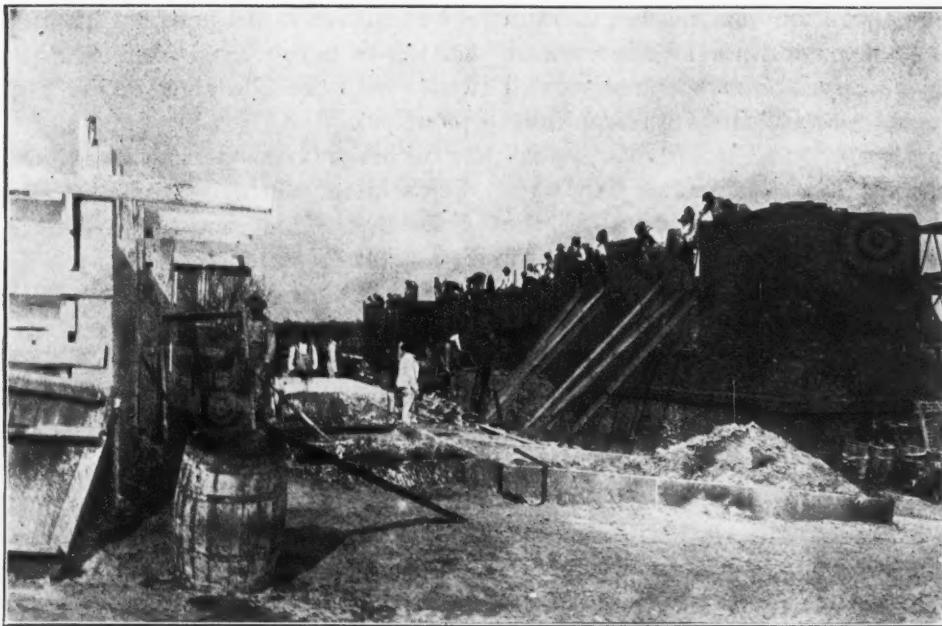
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GIRL STUDENTS PASSING THE REVIEWING STAND ON THEIR WAY TO THE CHAPEL.



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REPRESENTATIVES OF FISKE UNIVERSITY, WITH BOOKER T. WASHINGTON, ANDREW CARNEGIE AND DR. TENNEY.



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STUDENTS AT WORK ON TANTUM HALL, A NEW DORMITORY FOR GIRLS.

them expressed during his visit, were precisely those of Harvard, namely, to give to its students freedom, earnestness and character. The thought that impressed itself upon my mind was that at bottom the main purpose of all real education was the same. It differs only so far as it seeks to adapt itself to the needs, the qualities and the conditions of different peoples.

Dr. Lyman Abbott said in effect, as near as I can recall, that all real education was industrial education since all real education prepared its pupils for life in social order where usefulness of some kind was not merely man's title to honor but his only excuse for existence.

W. Bruce Evans, principal of the Armstrong Manual Training School at

Washington, emphasized the fact that Tuskegee and Dr. Washington had contributed something to our general notions of education by giving a new impetus to the doctrine that all education should seek to prepare its pupils for some definite form of activity and that the final aim of education was not mere knowledge but intelligent action—conduct.

The interest of Andrew Carnegie in the school was that of a man who, in his latter years, has made himself a professional philanthropist. It was no doubt with somewhat of the interest of a man who looks after his investment that he looked over the work of the school.

The colored people, the most of them who took part in the celebration, came

for the inspiration there is for them in knowing the possibilities of a race whose alleged inferiority has been discussed for a century and with brutal frankness in America.

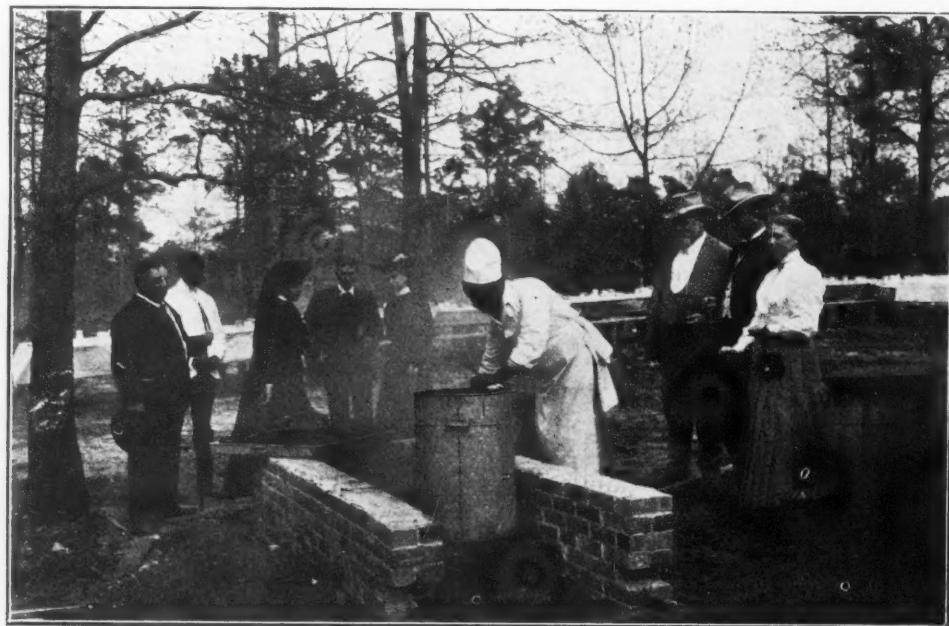
Secretary Taft came to Tuskegee primarily as a representative of the President of the United States and as a recognition of the national importance of the work in which Tuskegee is engaged. But Mr. Taft had another interest. As Governor-General of the Philippines he has had to face a similar problem and had been able to profit, as he said, by the work that has been done at Tuskegee.

There were others, and these included not merely the graduates of the school but men like Oswald Garrison Villard, editor of the New York Evening Post,

who testified to the personal inspiration that they had received from an acquaintance with the Tuskegee School and its principal.

In his address at the Anniversary Celebration, Principal Hollis Burke Frissell, of Hampton, said: "Tuskegee is a great experiment station where investigations are being made and important results obtained in regard to the best methods of educating colored youth. Tuskegee and its founder have served every organization that has to do with the colored race, by showing the real condition of the people and indicating the lines along which they can be helped."

During the three days celebration which has just closed I heard much praise of Tuskegee and its founder,



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PREPARATIONS TO ENTERTAIN GUESTS IN SOUTHERN FASHION.

Booker T. Washington. Andrew Carnegie, who is certainly fitted to judge in such matters, said of Dr. Washington that he was "the greatest climber the world had ever known."

President John W. Abercrombie, of the University of Alabama, spoke of the great administrative skill with which the school had been conducted and defended it against the slanders that are sometimes repeated in the South in regard to it. Oswald Garrison Villard paid an honest tribute to the big, generous and wholesome spirit in which Mr. Washington formed his work. But in all the praise and appreciation that I have heard of Tuskegee and the man of whose personality it is an expression none has seemed to me so discriminating and so just as that of Dr. Frissell of Hampton.

The great "Experiment Station" at Tuskegee in giving the world a true idea of the Negro's real character has contributed something not only to education but also to our knowledge of human nature.

"White men both North and South," said Dr. Frissell, "are accustomed to say they understand the Negro race. The probability is that the black man is the one person they know least about. The city Negro is, as a rule, ignorant of his country brother. Dr. Washington has given much time and thought to the study of his race as a whole. He has travelled from Maine to Texas. He knows the Negro of the Northern city as well as the rural Negro of the South and has given trustworthy information both to his own people and to the white race."

Anything that helps us to better understand other people helps us to understand ourselves and contributes something toward bringing the whole world under the domination of ideas and of rules of conduct that ensure peaceful and rational progress. That is one of the reasons that the people who are seeking to master the intricate and complicated problems of modern social life come to this great "experiment station" to get first hand knowledge.

To thoughtful men and to students Tuskegee gives first hand and accurate information in regard to the Negro and the best methods of dealing with him and it also gives them new light and deeper insight into human nature in general.

In teaching the world to deal helpfully with the Negro, Tuskegee has aided the United States in dealing profitably with the people in Porto Rico, in the Philippines and has helped to soften the intercourse of the Western world not merely with the people of Africa but with every race of people in the world over who, because they have a different color, an inferior or merely a different civilization than ours, have been oppressed and despised.

In doing this Tuskegee is contributing something to the extension of Western and Christian civilization over the earth since, if the white man and his civilization is to rule the world his government must be not an oppression, the domination of mere stupidity and brute force but a control based on sympathy and understanding. It must be a power that will uplift and not degrade.

This, in my opinion, is what makes the work of Tuskegee important. It is this task and the broad yet practical spirit in which he has conceived it and the singleness of purpose with which he has devoted himself to it that has made Booker T. Washington great and Tuskegee world renowned.

The scenes of the Tuskegee Celebration have long since dissolved, the echoes of the great choruses have died away, the sounds of the speakers' voices, the lively sense of their presence and the

thrill with which we listened to their words are now but memories. But the real import of the events of April 4, 5, and 6 and their significance in the long series of incidents which mark the patient steady march of the Negro people upward and onward will continue to grow and to stand forth in an ever clearer light as men learn to understand, in all its bearings, the great work which the schools like Hampton and Tuskegee are doing not merely for the Negro people but for the world.

Removal of the Afro-American Realty Company

THE Afro-American Realty Company, of which Philip A. Payton, Jr., is president, has removed its chief offices from 49 Maiden Lane, and is now occupying a floor in one of the buildings upon which it has a long lease at 334 West 59th Street. The wisdom of this step has been justified through a more general interest manifested by the Afro-American in its affairs.

This company now owns outright six houses and controls fourteen under leases. All of these houses are occupied the year round, something like 2,300 persons finding homes therein.

There is no doubt that within a few years, if the present management continues in control, the stock will increase to great value. Those contemplating investments for their surplus can find no surer or wiser place to invest than in this concern.

The accounts, we know, are personally supervised by Mr. Smith, a certified Public Accountant of known integrity. The stock per share is ten dollars. The value of the property controlled or owned by the Company will aggregate \$760,000. From rents the yearly gross income approximates \$70,000.

The present management is determined to first build up a substantial surplusage before declaring a taxing dividend. This would seem to be the safe way. It is neither safe nor judicious to persist in promising large dividends simply to catch the wary investor. Patient must be the public while the Company is fortifying itself. Dividends are pleasing to the unknowing, and impressive to the simple, but dividends do not make a company solid. What makes a company solid and powerful is a substantial surplus and surplus it must have.

A Tuskegee Graduate in West Africa

By JOHN W. ROBINSON

John W. Robinson was born in Bennettsville, S. C., in 1873. He obtained the rudiments of an education in a village school, suffering much in efforts to do so, but earning enough in odd moments to keep soul and body together until he had finished one year. After his first year's schooling he went to Florida to get work in the orange industry. While there he learned of the school at Tuskegee. At Tuskegee he was given an opportunity to work his way. He graduated in 1897 and taught school for two years at Mamie, Ala. He then worked as a farm hand at Rockford, Ill., and it was while there that he received a summons to make one of a party headed by J. N. Calloway, a member of the faculty of the Tuskegee Institute, which was going to Africa to teach the natives cotton culture. The party sailed from New York in November, 1900, and reached Togo on New Year's Eve. Later five additional students joined them. Of the original party Mr. Robinson is the only one who remained. Three of the young men died, the others returned to America recently to take part in the twenty-fifth anniversary of the Tuskegee Institute, where the paper, which follows, was read. He returned to Togo about the middle of April, taking with him his bride Miss Danella Foote. Mr. Robinson has worked his way up from a comparatively small position to the point where he is in charge of the school at Lome, Togo, about 60 miles from the coast. He receives a salary of \$2,000 from the German Government.

The work which Mr. Robinson and the other Tuskegee students have accomplished in Africa has attracted considerable attention not merely from Missionaries, who are interested in industrial missions, but of our colonial governments, which are generally learning that it is more profitable to educate and encourage the natives than it is to oppress them.—THE EDITOR.

SOME SIX years ago the German Government applied to Tuskegee for four persons to go out to German Togo, West Africa, to study conditions relative to the introduction of cotton culture on a rational basis. The movement is directed and financed by the German Colonial Improvement Society, an organization deeply interested in the improvement of the German colonies and representing the will, the wishes and activities of the German people more fully, perhaps, than the government itself.

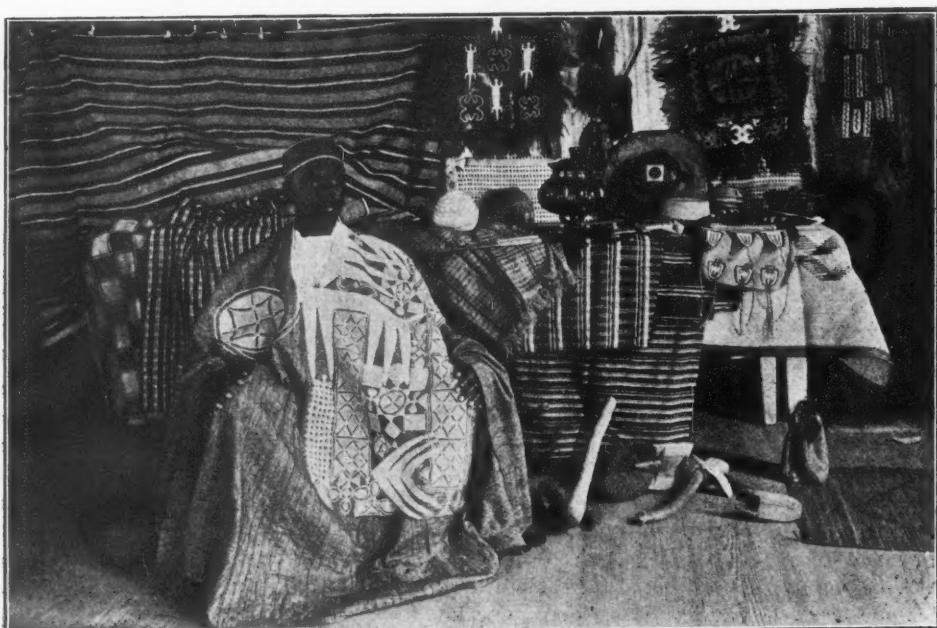
The party sailed from New York November 3, 1900, with a full supply of cotton seeds, farm implements and machinery for preparing and marketing cotton; and after completing arrangements at Hamburg, re-embarked upon a

small freight vessel loaded with Holland gin, rum, gun powder and matches, and landed at Togo January 1, 1901.

Togo is six degrees above the equator, extending northeast from the northern shore of the gulf of Guinea. It is surrounded by English and French territories and comprises from 60 to 70 thousand square miles with one million inhabitants and a very treacherous climate.

The party went to Africa not chiefly to grow cotton, but (1) to find out through what scientific investigation the possibilities of growing it economically, and (2) to teach the natives to grow it according to scientific and rational principles.

The place selected for the basis of our operation was 100 miles from the coast; and was chosen because the people were



JOHN W. ROBINSON IN THE ROYAL ROBE OF A WEST AFRICAN KING, SHOWING THE INTERESTING AND BEAUTIFUL DESIGN OF THE FABRIC WOVEN BY NATIVE WEAVERS.

farmers. There was here an abundance of native food and labor and other things being equal, we preferred the line of least resistance.

I shall not attempt to detail the difficulties. The world wants results. Imagine, if you will, the party standing on the shore of the gulf with plows, wagons and machinery and not a beast of burden within 100 miles. We tried to induce the natives to draw our wagons but they were afraid of them and refused, so we loaded the important articles upon their heads and after four days of weary travel reached our destination.

Dr. J. N. Calloway, the leader of the party, set out to locate the station, to employ laborers and to study conditions. Mr. Shepard L. Harris, the mechanic,

after completing a grass covered mud hut began to make plans for the erection of the gin house and press and Mr. Burks and myself tackled the primeval forest. The natives received us kindly and aided us considerably.

In the latter part of 1901 our gin house was completed and our cotton was being harvested. In the meantime we had received 40 animals from the Sudan, but before we could train them the deadly tootse fly had done its work. Consequently we put natives to the wagons, went down to the coast and after many days of road mending and temporary bridging, we returned. The machinery was installed, and the first year we sent out of the colony 25 bales of cotton. A year's close study of the situation enabled us to fix upon certain

fundamental principles from which we have had no cause to deviate. Mr. Calloway now visited America and returned with an additional party of five, two of whom were drowned in the surf at Lome. In August, 1902, Mr. Harris, the mechanic, fell a prey to the much dreaded deadly fever, and in 1903 Messrs. Calloway and Burks took their final leave for America.

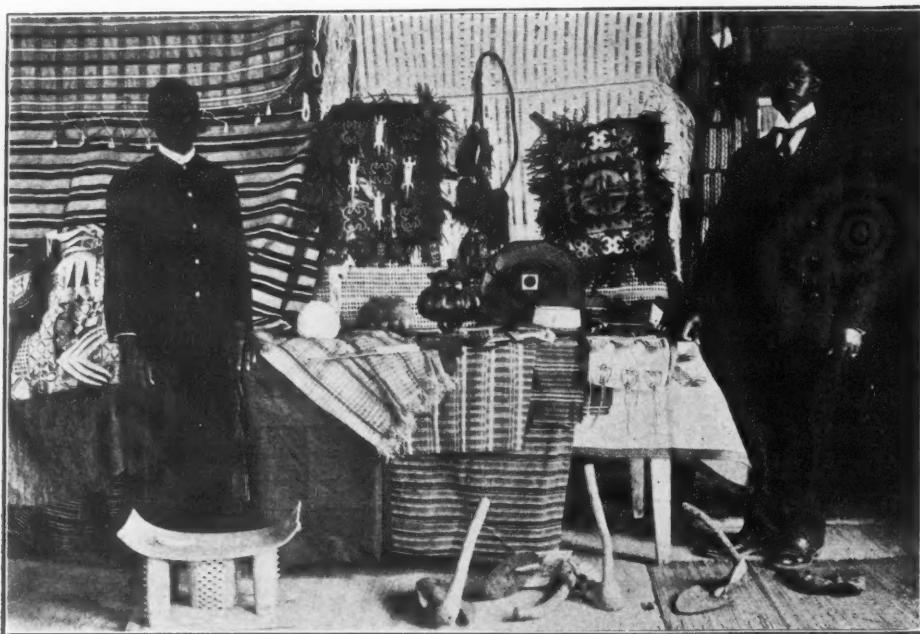
Among the fundamental conditions of economic cotton culture in Togo were (1) the opening of public highways, thus affording better methods of transportation, (2) the establishment of cotton markets, and (3) the introduction of a more economic cotton plant.

To this end we have worked with the following result: When we began there was not a good public road in the colony, and all cargoes, some hundred tons of imports and exports were carried in sixty pound parcels on the heads of natives. To-day there are nearly 1,000 miles of good public road and nearly the entire transportation is carried on by means of vehicles, making it possible for each individual to carry 200 pounds as against the 60 pounds formerly carried by a single native. Before the Cotton Expedition had aroused interest in the matter not a wagon was used in transportation. Now the people refuse to freight by head. A pier has been constructed and 200 miles of railway are nearly completed. When we arrived in Togo not one pound of cotton was being exported; four years later 950,000 pounds were sent out and the progress is steady and normal.

The Cotton Expedition from Tuskegee has had an international influence.

The French and English who are doing similar work in Africa have frequently visited and inspected our undertaking in Togo and, where political influences will permit, are adopting substantially our principles and processes. Cotton culture in Africa will succeed sooner or later, but there is no need for alarm in America because in the wake of those influences which are making a success of cotton growing in Africa follows a civilizing influence that is creating a greater demand for the staple than the effort to produce it can supply. In a single village where our work is centered, the entire population was practically naked two years ago. To-day fifty per cent. of them are fairly well clothed and entirely in cotton goods.

Beside these general achievements, there has developed out of the Cotton Expedition a cotton school which aims at more specific and telling results. This organization is fostered by the Colonial Government of Togo and financed by the Colonial Improvement Society in Berlin. At this school are now 100 young men who are gathered from all parts of the colony for a three years course of training in practical farm making and farm management. This school also assumes the role of experiment station of the colony and seeks to introduce better animals, improve farm seed and work out economic methods of culture adapted to Africa and the Africans. It has already adapted a variety of corn that produces 50 bushels per acre, and it is working out a method through which 50 bushels of corn and a half bale of cotton may be



JOHN W. ROBINSON AND THE SON OF A WEST AFRICAN MERCHANT
STUDYING AT TUSKEGEE, WITH EXHIBIT OF THE NATIVE MANU-
FACTURES OF THE PEOPLES OF SOKOLA, DAHOMEY AND TOGO.

harvested from one acre in the same year. Through the importation of foreign blood an Afro-Berkshire pig, of which we now have 50, is being developed, that is eagerly sought after by the natives. We are also developing through hybridizing and selection a variety of cotton that has a greater economic value in Africa than either the imported or indigenous varieties. A sample of this would-be-variety was graded by the Cotton Exchange in Bremen at two cents a pound over American Middling.

The African is not more indolent or indifferent to work than any other people under similar conditions. Our experiences with the native lead to the conclusion that he will work and does work. We saw more paupers and beg-

gars on the Canary Isles in five minutes than we saw in Africa in five years. With us to-day are twenty-five per cent of the laborers who began work with us five year ago. And we refuse hundreds each years because we have no employment for them. There are natives who begin as interpreters to traders and end as cashiers and wholesale merchants. Some begin as stewards and afterwards fill government positions of great responsibility. But there are relatively few positions for the natives as clerks, copyists, cashiers or teachers and almost nothing is being done to open for them new avenues of usefulness. The efforts to Christianize and civilize the people seem to many of us as rather educating them to idleness since they are being educated out of just relationship

to their country and surroundings. Gradually, however, the Colonial Government are, as it seems to me, learning that to develop in any rational way the resources of this rich and unworked country, they must train the African, making him willing and fit to do the work that needs to be done.

I believe that the African problem differs from the Negro problem as we know it in America mainly in degree, and if we would give the native African that new and best religion, Christianity, we must also give him the protection of Christian charity for his errors, patience with his mistakes. It is not enough to knock down his altars, to move his landmarks and impose upon him new institutions. He should be assisted to a sane and proper adjustment of the

changed and new conditions. In the rush for territorial expansion nearly the whole of Africa has now been taken by European powers. But the powers in their haste to gain a political advantage have overlooked the economic problem—the necessity of training the African in order to develop the resources of this rich and unworked country. Africa possesses boundless agricultural resources and the African can be trained to develop them, and if the controlling powers would cultivate his friendship, educate his mind—Christianize and discipline his heart and train his hand, he would not impede progress by offering them bows and poisoned arrows, but he would prove a valuable asset, offering them cotton for their mills, food for their tables and oil for their larders.

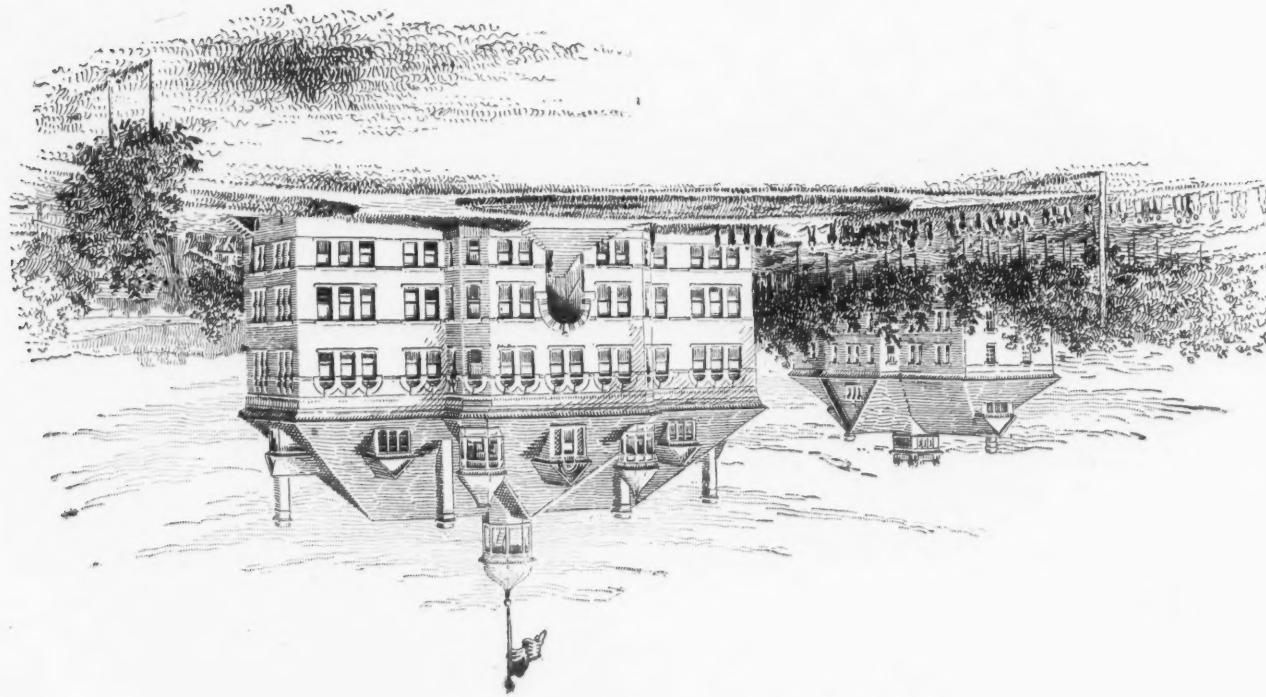
A Camp School for Colored Youth

IT IS said that there is nothing new under the sun, but many a time we come upon something dreadfully near to newness. One such has just come to our notice through a large circular letter and a pretentious pamphlet dressed in green, gorgeous and impressive, heralding the early opening of a school for boys, fashioned after West Point, to be located at Stony Hollow, New York, "the southern gateway to the picturesque Catskill Mountains," the center of a "region among the most beautiful in the world." The school is to be known as the Cadet Camp School, and will be under the immediate direc-

tion and supervision of Commandant George J. Austin of the Tuskegee Institute.

Says Captain Austin in his circular letter: "This is the first and only one (school) of its kind in the entire country to which the colored youth is invited. The better class of white people, especially in the North, have enjoyed such opportunities provided for their boys for a number of years, but the Negro boy has been denied such privileges all along on account of race prejudice and the great expense attached to those of the whites." The purpose of the school is to be somewhat of a pre-

MAIN BUILDING AND DORMITORY, STATE AGRICULTURAL AND MECHANICAL COLLEGE,
GREENSBORO, N. C.—See p. 305.



paratory school for boys likely to attend college and a high school for those likely to pursue their studies no further. This is quite a new and distinct step in Negro education, and would seem to call for the support of those able to support it, and the sympathy of those interested in affairs educational.

The spirit of the school will be distinctly military, although this phase of the training will not be emphasized at the expense of the intellectual and moral development of the cadet. The management simply believes that the instruction offered will be more impressive if accompanied by military discipline. The number of students will be limited to forty. This alone ought to insure good work being done. These students, Captain Austin informs us, are being picked from the best families among the colored people in all sections of the country. The studies cover a wide range and include Elocution, Geology, Biology and Nature Study. For the preparatory students the rudimentary studies have been planned.

It might be interesting to learn that there is a camp school to be conducted in camp fashion. Only tents are to be used, and each of these is to be "furnished with two cots and bedding, linen, two stools, table, wash-pan, white granite pitcher and cup and wood flooring." This would seem to be sufficient furnishings for a tent, but we are quite loss before this cup flooring (flooring.) The expenses are nominal. One hundred and twenty-five dollars will cover a season's training. This amount includes medical attention for ten days. As for spending change for the student

Capt. Austin is of the opinion that "fifty cents per week is plenty for pin money." Against such high-handed meanness the youth who go to Capt. Austin are likely to rebel, for pin money is distinctly allotted to girls but to boys, never.

Both the rules of the school and the daily routine, published in the circular now before us, are especially practical and calculated to develop a respect for order and authority and for the proper care of the body, as well as establish quite satisfactory the relation of these virtues to education complete and useful.

The faculty of the school is composed of well known educators employed for the most part in the Southern schools. Each represents a well known college. Because of their training as well as their experience in educational work, they should attract to the school any number of students and lend it a distinct prestige. The faculty includes Profs. George D. Jenifer of the Baltimore High School, Thomas Owens, Charles Winter Wood, John W. Hubert, Captain George Austin, all of the Tuskegee Institute, and Prof. John W. Work of Fisk University. These men are all young men especially desirous of contributing their share to the general advancement of the Afro-American people. They have gone at it in a thoroughly practical way.

The school will open June fifteenth and close September fifteenth. The success or failure this year will determine largely whether or not we shall continue to have a high-class Summer training school for the youth of the race.

EDITORIAL

Reduction of Southern Representation

IT is amusing to read the out-pourings of those who desire to have reduction of Southern representation because of the suppression of the Afro-American vote. Those who are not familiar with conditions would take it that the Afro-American people generally desire reduction and that the Macon conference of complainers represented the majority sentiment of Georgians. We are free to say, however that the great majority of the Afro-American people of the South do not desire any such thing. While they deplore present conditions, they do not believe that reductions of representation is the cure and they have resolved to earn all rights by deserving them. Those who think this the right way are neither cringers nor apologists. The Afro American people are not to be swerved from their determination to make themselves qualified for all rights and privileges guaranteed by the constitution. If the South accepted reduction of representation, the Afro-American through such acceptance would never again be permitted to vote. Each year more Afro-Americans at the South are voting ; reduction would make it impossible for even these to vote (few though they be.) If reductionists want to do something that will be productive of good to the

Afro-American voter let them urge a republican congress to turn out every Southern Congressman who is representative of present conditions. We believe in the ballot, and we do not believe in forfeiting or relinquishing any right or privilege that belong to us. There should be no reduction of representation, however, and in this we are backed by the masses of Afro-Americans, North and South.



THE editorial in the March number of this Magazine on Mr. Register Lyons seems to have been a home thrust. What we said is believed by the Afro-American people generally. Judson W. Lyons is a gentlemen, but in so far as standing up for policies that would be helpful to the race is concerned he has been an inglorious failure, and if the Afro-American voters of Georgia, his native state, could express themselves through the ballot they would give overwhelming testimony against him. It is to his discredit that he has been so vain; aping always the peacock. When needed to fight the battles of the race he has always been out of sight. Let him find himself a secluded corner where he can commune with himself and ask of himself the question : " What have I ever done for my race that I should regard myself a leader of it? "

San Francisco.

USELESS would be the attempt for us, at this late day, to give, in any wise, detailed information of the San Francisco horror, which befell that great and beautiful city not many days ago. The earth trembled and quaked round about it, and the handiworks of mere man, towering over the Pacific, tottered and heaped themselves upon the ground.

Frightened and fleeing men and women and children looked back upon their city only to see it wrapped in flames that swept from Union Square up Nob Hill, and back again, wasting great buildings, destroying mercilessly the heart of California ; that city, whose foundation and building represented more than the building of any great American city, the spirit of the pioneer, the American pioneer, who followed the sun in '49 in his flight toward the West. In comparison with this visitation of destruction on San Francisco such misfortunes, calamities and devastations that have befallen this country since its discovery are of little or no importance. Three hundred thousand persons almost within the twinkling of an eye, the draught of a breath, were made homeless ; a half billion dollars' worth of property went up in the whirlwind of smoke ; perished there, when the shock came, and in the flames hundreds of human bodies. Words cannot express the cost of this rebellion of nature ; the story cannot be told.

Measuring in magnificence only with the depth of the horror of the catastrophe, was the swiftness with which this great Nation rushed to the relief of the stricken city. A parallel case of unsel-

fish and eager giving for the suffering and needy may not be found in all history. Through the long and cruel days of intense suffering and anxiety, the pain was assuaged only by the thought of the simple generosity and sacrifice of this Nation toward its gate to the Orient. To San Francisco from every section of the Republic, within one week, twenty-three million dollars were despatched. Train loads of provisions and clothing and tents were sent from every quarter. The National Government appropriated \$2,500,000 ; indeed for seven days private business and National affairs were swallowed up in regard and attention and solicitude for San Francisco.

At this writing, towards a newer and a stronger city, ash-covered San Francisco has started. The spirit of the men who planted the old is not dead ; but marks well and unmistakably the lives and activities of their sons who will build the new. Nob Hill shall again light the sleeping city ; and new San Francisco shall rise upon its grave a higher and more illuminating monument to the forty miners who first planted it and watered it with their tears.



MONEYS, clothing and provisions are still needed for the suffering in San Francisco. It has been most encouraging to note the generous response of the Afro-American people particularly to the appeals for aid.

This publication will receive and publicly acknowledge all cash contributions for the sufferers. The response should be immediate.



PUBLISHERS' ANNOUNCEMENTS

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We call your special attention to the number of the Magazine and believe that you will agree with us that we are publishing a magazine that is entitled to the support of all of the people and in order to get this support we renew our appeal to you to bring the magazine to the attention of your friends and persuade them to subscribe, you can be of very great service to us if you will give a few moments of your time to coralling a subscriber, here and there. Race periodicals should be better supported, Those who are giving their time and money in defending the race against assaults are engaged in showing the progress that is being made along all lines should receive all possible encouragement and the most convincing proof of appreciation on the part of a people are paid subscriptions. Again we say we shall look to you to help us get results. We must have an additional thousand readers within the next two months.

THE colored people throughout the country are taking unusual interest in the work of organizing local business leagues. The reports coming to us are

most encouraging of the work that is being done by local leagues in stimulating interest in business. A local league should be in every community and our people should be made to see the wisdom of organized effort.

THE JOB PRINTING DEPARTMENT attached to this office is equipped from stem to stern with every requirement to do first-class job work. Call up our superintendent of the Job Department and let him estimate on your printing. All work guaranteed and delivered to you at the shortest possible notice.

WE would be glad to have you write us of the doings of the people in your vicinity. Number in the professions, those engaged in business, and kinds of business, and any other matters of interest that would be helpful, and of interest to the public.

A YEAR'S subscription to a friend would be a splendid gift \$1.00 is the price, and to foreign counties \$1.36.

AGENTS are requested to send in their orders by the 25th of each month.